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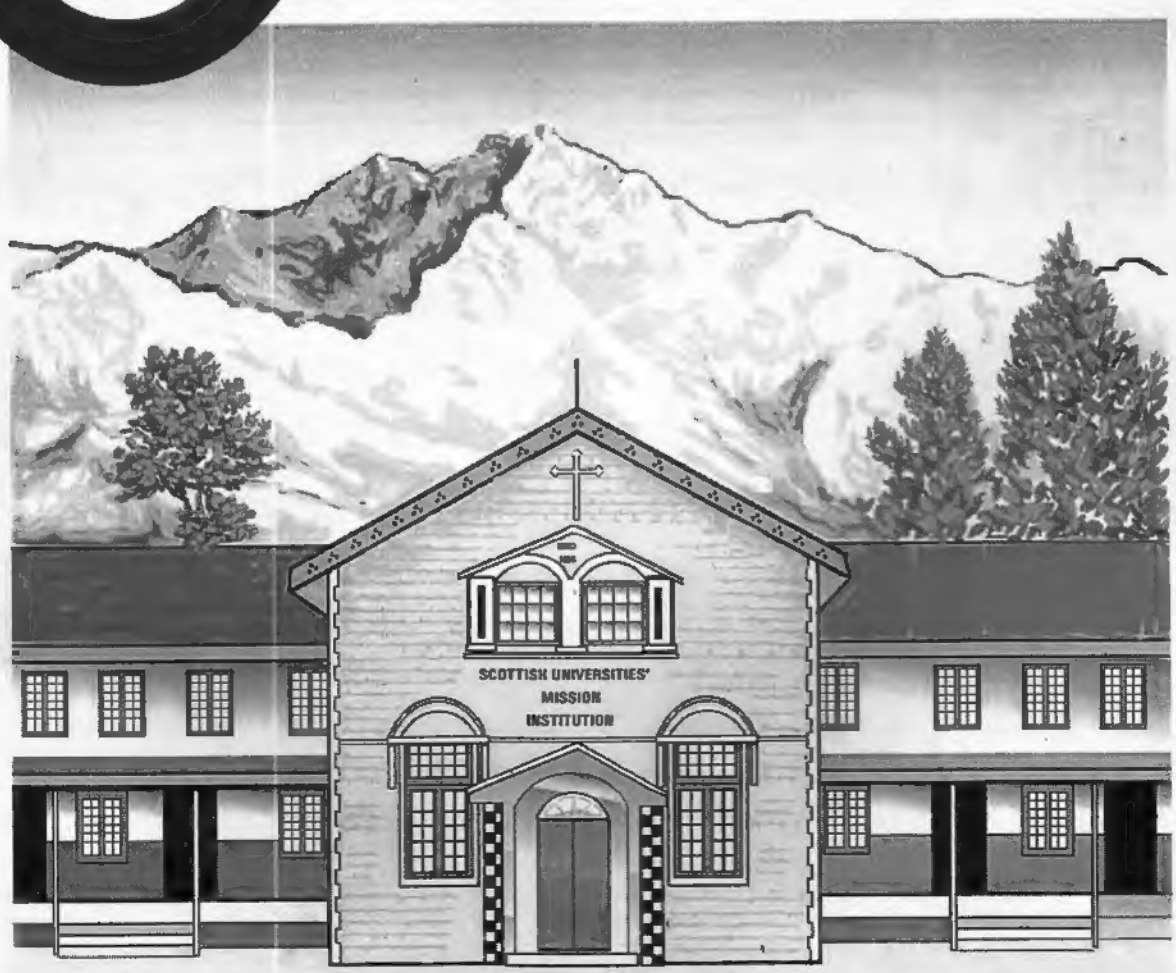

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EDITORIAL

Towards A New Tomorrow

Now that the past has left behind us we are just about ready to cross over the threshold and enter into the 21st century leading us to an ever widening millennium. Therefore, as we embark upon the "waves of time" with an unbounded joy and exhilaration new hopes and high aspirations are awaiting to greet us. No matter what, humanity must move with the march of time and not against it since to clash with the time would be a catastrophe, but to march along with it would predict progress and advancement. Of course, with the new century will arise new tomorrow with fresh challenges for which unless we are prepared in every conceivable way to face and encounter the result cannot be foretold with certainty.

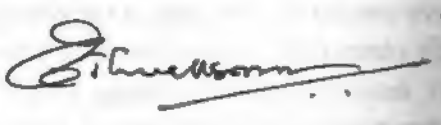
During the recent decades, significant changes, thought pattern and lifestyles have come to the forefront with full force the world over. In the field of education academic system has undergone a dramatic change even a departure in some respects. Viewed from the perspective of practical utility the prevailing system of education has rendered itself obsolate in the light of new concepts that have emerged on the basis of advanced studies and research analysis. Everywhere media has become a very powerful tool that broadcasts new trends of time under the rapidly changing circumstances. Computer education has mathematicalised every department of arts, science and technology. As a result, hithertofore pattern of yesteryears has given place to better academic and technical know-how.

Since life and progress is always based on the principle of learning from the foregone applying it to the new future with practical genius it is but in the fitness of things that the Sumian family has adapted itself to adopt dramatic changes in the restructuring pattern of the teaching staff. Today, we find a good number of highly educated and trained young teachers who have committed themselves wholeheartedly to teaching their subjects in greater depth and dimension. It is indeed a great pleasure to know that several of them who were once the students of this alma mater have now returned to the Institution with added zeal, enthusiasm and commitment to serve the cause of public education. Since the teaching faculty is well qualified we can with utmost certainty expect better performance on their part and even better results from the students whom they instruct with dedication and sacrifice.

With the increasing number of student body annually the very question and crux of maintaining order and discipline often takes its own kind and color but just the same with the help of regular instruction, understanding and co-operation between the teacher and the taught, the administration has been moving smoothly and satisfactorily like a well oiled clock. In this respect the role of the guardians has been highly commendable since it is with their concern and consent that the Institution has enjoyed peaceful and academically congenial atmosphere. It is gratifying to note that the Review Committee duly constituted by the SUMI staff council has been functioning very actively since the last several years. Even at this juncture, the Committee has been meticulously and painstakingly engaged in drafting its findings and recommendations based on interviews, sampling of students' workbooks and assignments, classroom inspections and subject teachers' evaluations etc. Needless to say, this has immensely helped the school administration a great deal in rectifying the past defects and shortcomings and to help improve the academic standard of our pupils under review. The cumulative effect of all these is bound to indicate its finger toward better academic excellence, wider educational electives and co-ordinated relationship between knowledge and the art of living.

In an effort to encourage the students to express themselves creatively a novel plan has been devised to collect the poems, essays and articles with a view to incorporating them in a standard annual school number. To provide an incentive along this line the Staff Council has of late agreed in principle to award marks to each and every writer which would have a bearing on the total credit earned by him at the final term examinations. But this has had a tremendous impact on the sectional editors as obviously they are heavily burdened with added responsibility of collecting, selecting and editing the 'raw material' for ***SUMITE.***

Finally, since life is oriented towards a goal, in this case the end in view is to acquire knowledge that will help us to live a happy life and live for the next generation, a better tomorrow. In this process the fiery trials and temptations of life may endeavour to reduce us to nothingness but as the ever-abiding Motto of the alma mater echoes ***NECTAMEN CONSUMABATUR****, we are constantly reminded of the burning bush that was set ablaze but was never consumed, and it is with this holy fire we move with the vision that is well epitomised in the words of the Bible* ***" The fear of the Lord is the beginning of Knowledge."***



Rev E T Lucksom

SCHOOL NOTE

It was cold winter when some of us welcomed 1998 in the school office as we prepared to start the special coaching classes for class X and XII sent up boys. It was a change again to routine school life after the recess for the Christmas & New Year Eve when we devoted our time for the near and dear ones.

The whole of January is usually spent on checking forms and gearing ourselves up for the new session. The year started with lot of planning and preparing priorities for the session. As planned earlier in the Teachers' Council we needed to complete the admission process before school re-opened on the 15 February '98.

Admission test was held on the 10th of February and as planned we completed the work though the process of admission continued till March. The admission in the Secondary section especially in classes VIII and IX are posing great problems to the school as hordes of students seek admission in these classes. The ratio of admission in primary section is comparatively less.

The school is continuing to serve the students coming from Bhutan, Sikkim and Dooars. Hostel facilities are available for students specially coming from Bhutan, Sikkim and Nepal. We have also started admission for Nepali students coming from the North East. It is a sad state of affairs to observe that many students opting to seek admission here from ICSE schools are coming with fake certificates, from schools in and around Kalimpong. I feel that such practice should be discouraged and guardians should refrain from doing such things for their wards which may lead to psychological complications later.

However SUMI is continuing to cater to the educational needs of over two thousand eight hundred students.

MP(SE) & H.S. Examination

The school was again chosen as the venue for both the MP(SE) and H.S. Examinations and we obviously lost considerable working days. The staff council decided to hold at least half day school during MP(SE) examination and classes were held for X & XII during H.S. examinations also.

Results : We are happy to say that the results of both the MP(SE) and H.S. of 1998 show upward trend in comparison to previous years. We hope that this trend continues to go up and the school has pledged to do everything possible to make this happen.

Examination of National Open School

Considering the plight of the guardians the school agreed to help NOS unit to hold their examination here at Kalimpong. The system of NOS is different and has got nothing to do with our system. Yet our staff members agreed to invigilate and do everything possible to help the NOS unit keeping in view the general interest of students and the guardians. Inspite of the fact that there was sporadic disturbances by few students, the normal examination was conducted here in the school.

Meeting of Heads of Institutions :

As desired by the Education department, DGHC, the school hosted the meeting of all the Heads of Institutions of Kalimpong having affiliation with West Bengal Board of Secondary Education. All the schools accorded a warm welcome to the Secretary, Education Department, DGHC, District Inspectors of schools and other officials. Since it was the first meeting of all the Heads, many problems faced by individual Institutions were highlighted before the visiting dignitaries. The officials after getting the first hand informations, assured the schools that the same shall be looked into on priority basis. On behalf of SUMI, we have requested the DGHC to regularise upgradation of Schools to H.S. level with W.B. Council of H.S. Education.

Prize Day function and Alumni meet : The annual Prize Day function was held in the last week of March and Sir D.T. Lepcha, WBCS was the Chief Guest and Rev. Fr. Peter Lingdamu

Principal of St. George's High School also graced the occasion. The Alumni meet was held on the same day and new office Bearers and Executive Committee members were elected.

Academic Matters. The School on the very onset of the session decided to upgrade the pass percentage of different classes from 36% to 40% for classes V to VIII and from 34% to 36% for classes IX to XII. This was done with an intention of exposing the students to aim higher so that it becomes easy for them to pass the final examination. It was further decided to ask the failures of class X in 1st term examination to obtain 36% in the second term otherwise they would be debarred from appearing in the sent up test at the end of the term.

The review committee had prepared a questionnaire for the teachers to bring forth their suggestion for general enhancement of academic performance of the students as well as to add extra inputs to improve the teachers' own performance in class room situation. The response of the teachers are overwhelming and we propose to introduce the recommendations of the teachers from the next academic session.

Deputation: The school deputed M/s V. Sinha and S. Bhattacharya to undergo B.Ed. trainnig in Darjeeling and Kalyani respectively. Shri Tshering Tamang, who underwent B.Ed. trainning at David Hare's College, Calcutta joined the school in May '98 after completion of the trainning.
Appointment in Deputation Vacancies : The school appointed M/s Suraj Mani Pradhan M.Sc. and Rajendra Kumar Yonzon B.A. (Hons) in deputation vacancies. Shri Barun Rai who was appointed on deputation vacancy of Tshering Tamang was relieved from June '98.
Appointment in Primary Section : The School had appointed four teachers in the normal vacancies created by the retrial of M/s D.N. Targain, T.D. Pradhan and S.L. Karthak. The approval of the appointment of M/s Sanchita Lama, Sudarsana Subba, Bidhan Ratna Pradhan and Samuel Lepcha were received w.e.f. 1st May 1998.

Retirement : A) Shri P.T. Bhutia retired from active service w.e.f. 1st February 1998 but the school has retained him for one year to cope up with the routine difficulties on a consolidated allowance.
B) Sri Kogen Rongong, Class III staff also retired from service w.e.f. 1st August '98.
C) Sri B.K. Subba, Vice Principal, Sri K.W. Malommu, Sri K.R. Thapa and Mrs. T.D. Pradhan expressed their inability to continue their service in the school w.e.f. 15th February '98.
We are very grateful to these great personalities who served this Institution with unflinching devotion and hard work even after their retirement.

Appointments : The managing committee of the school made the following appointments.
1. Sri Sanjay Samuel Rai B.A., in place of Sri O.T. Aden who resigned.
2. Sri Praveen Lakandri M.A. in place of Sri S. Ahmed on lien leave.
3. Sri Naresh Ghissing B.Sc in place of Sri B.K. Baral on lien leave.
4. Sri Ramesh Rana B.Com as Class III staff in place of Sri S.S. Rai.
5. Sri Suresh Kr. Pariyar B. Sc. as Class III staff in place of K.Rongong (retired).
6. Sri Palden Lepcha M.A., B.Ed. in normal vacancy in place of Sri P.T. Bhutia (retired).

The approval of appointment of Suresh Kr. Pariyar and Palden Lepcha had not been received by the school till writing of this school note.

Computer Education : It is said that in this age of computer, literacy rate of a place is judged by the computer knowledge of the people of that particular place. Though the school is under class project of the Government advocated by NCERT, it was felt that the knowledge imparted through class project is very limited and there was a felt need to start computer education for all the students right from class III to class IX. The matter was placed before the guardians and the school sought their consent to start the computer classes for the students from 1999 session. All details have already been worked out and a contract has been signed with APTECH company to start computer classes in the school. The school hopes the students will be fully benefited by this new input.

Video Coaching : The school has mooted another methodology to impart knowledge through video coaching and multi media system in the school. The school from its own fund has purchased few items like C.T.V. and video recorder, video camera etc. There will be a library of cassette on variety of subjects for the benefit of the students. We are proud to announce that some of our ex-students have generously contributed to help the school achieve its goals. The school appeals to all our Ex-students and well wishers to help the school financially to set up this centre where we hope to introduce modern technology to impart knowledge to our coming generation. The school has decided to dedicate this centre in loving memory of Late B.C. Simick for his life long service to the school.

Co-curricular Activities :

A. Football : Football has always been our favourite game and with efforts of the students and teachers we produced good footballers in the past and we continue our service to this particular sphere of sports. 1998 was the year of our mini team as the school became champion in the Independence Day Cup and later D.P. Upasak Memorial Challenge Cup. Thanks to Sri S.W. Bhutia for his untiring efforts.

B. Volleyball : Our school team participated in the volleyball tournament organised by Dansberg Club but our team lost in the semi final. The inter house and interstream volleyball tournaments were also organised by the school and the tournament was supervised by Sri Sudeep Pradhan and Sri Praveen Lakandri.

C. Table Tennis : Inter house and Inter stream Table tennis tournaments were organised during the monsoon period. There was a good response from the students who participated in considerable number.

D. Badminton : Badminton tournament was also organised during the same period and a healthy competition was held amongst the students of different Houses and Streams. Both the tournaments were organised by M/s Ganesh Dahal, H.M. Gurung, A.P. Pradhan, R.C. Khaling, P.Pariyar and others.

Debate : A) Inter stream debate competition was held in the month of August / September. It was astonishing to observe healthy debating compatibility of senior boys. XII Humanities was adjudged the best debating team.

B) Our school participated in the Nischal Trophy Inter-School debate competition for the students upto Class X .

Cricket : Cricket has now aroused great interest amongst our youngsters. We observe children playing cricket in every nook and corner of our town. Even in villages, it is observed that cricket fever has gripped the minds of the young ones. School team won one of the local tournaments organised at Durpin but lost with St. Augustine's School in the Inter School Cricket Tournament final. It is hoped that Sri G. Sompu and Sri N.K. Ghising will be able to produce formidable team in the next session.

Recitation Competition : For the first time SUMI participated in the recitation competition organised by Rotary Club of Kalimpong. I extend my thanks to Rotary Club and Congratulate them for organising such literary based competition amongst the students of different schools.

Independence Day Parade : The 15th of August in Kalimpong is always marked by festive mood amongst the people. We always celebrate our Independence Day with much fan fare. The major attraction of the Day is the colourful march past in the morning by the students of different schools at Mela ground. This year, mighty SUMI contigents were adjudged the best contigent amongst the lot. Many thanks go to Sri R.D. Lepcha who untiringly prepared the boys for the parade. The school band was equally supportive with their music and I congratulate Sri S.S. Rai for preparing the band in a befitting manner.

Teachers' Day and Felicitation Programme :

The Teachers' Day was observed by the students on the 5th September. After the programme the school felicitated our outgoing teachers M/s B.K. Subba, K.R. Thapa, K.W. Malommu and Mrs. T.D. Pradhan.

Sri Subha Pradhan outlined the brief life sketch of all the outgoing teachers and the school noted the deep sense of gratitude for whatever they have done to mould the lives of so many students passing out of this Alma - Mater.

P.R. Pradhan Merit Award : P.R. Pradhan Merit Award was awarded to Master Bejoy Sinhal and Miss Prativa Aryal of SUMI and Kalimpong Girls' High School for their meritorious result in the MP(SE) Examination of 1998. They were given the Merit Award by Sri B.K. Subba, Ex-President of the Merit Award Committee and Ex-Vice Principal of SUMI on the auspicious occasion of Teachers' Day.

Inter School Quiz : SUMI Alumni Association did not organise the Inter-School Quiz Competition '98 due to various reasons but we have decided to again venture to organise the same in 1999.

Marathon Race : Students of the higher classes participated in the marathon race organised by Sahid Committee and Mohan Khawas came second in the race. He came out first in the marathon race organised by St. Augustine's Alumni Association.

Alumni Get-together : We had Alumni get-together cum picnic at Riyang in Dec '97 and organised another get-together in July '98. Such get-togethers bring back memories of our old days in school and during the process many new ideas are mooted for the benefit of the school.

Aids Awareness Programme : Under the agies of the West Bengal Council of H.S. Education, the school hosted two days Aids Awareness programme organised by NSS unit of H.S. Council in October '98. President of the Council Prof. S. Chattopadhay graced the inaugural function as Chief Guest. The SUMI along with other H.S. schools of Kalimpong accorded a warm and befitting welcome to the visiting officers of H.S. Council. We discussed many issues relating to H.S. course and many pressing issues found solutions. Sri S.B. Zimba WBCS, Secretary Department of Education, DGHC, was present as chief guest on the concluding session and presented the valedictory speech.

NCC Activities : Under the able guidance of our two young officers M/s R.C. Khaling and Ganesh Dahal, NCC activities have again rejuvenated. The activities started with blood donation by NCC Cadets at S.D. Hospital. Regular parade and other activities are performed. Social forestry programmes were undertaken and our boys participated in annual NCC camping and 'A' certificate examinations. Both the teachers are going for NCC training at Kamti from November '98 to March '99. We are encouraging our NCC boys to organise group camping and road marching from the next session.

Scout : Scout movement is another important faculty in the school. Regular Scout activities are organised and scouts are very active in helping the school while organising functions in the school. The year 1998 was an eventful year for the school. I specially thank my colleagues who are never tired to organise different activities in the school. Inspite of the fact that SUMI boys are commendable in their behaviour and attitude, we are concerned with the influx of drug abuse on the streets and we wish to caution our students and guardians to be extra-vigilant and alert to combat this menance. We must join hands to save the future of our children which must be given top priority. I seriously hope the school will receive every possible co-operation in this respect from all concerned and SUMI will do its best to support any venture by any individual, organisation or administration to free our place from the dreaded plague of drugs.

I once again extend my gratitude to all our well-wishers, guardians, officials of West Bengal Board of Secondary Education, H.S. Council, District Inspector of Schools, Education Department of DGHC for all the help and advice rendered to me to run the administration of the school smoothly for a brighter tomorrow.

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SYCOPHANCY

Bikash Raj Bhandari
XII Science

Losing their own identity,
Shadowing their own self,
Forgetting about their very existence;

They have always stalked behind someone,
The shadow that you see is not their's,
The alcohol that smells from their mouth,

Is the remnant left behind in some
unfinished bottles by someone,
Which they have gulped merrily

Gluttons - Losers in our own way.
And winners in their own way.
Sycophants - That's what they are.

Sycophancy is an abnormality.
It is a disease.

SADDEST DAY OF MY LIFE

Santosh Chettri XI HU

Really it hurts a lot when I recollect that day of tragedy. I still remember that day like a clear photography of a silvery moon on the still pool of water. It was the day when my dear Dad departed for his heavenly abode leaving me alone to struggle in this wild and crazy world.

My Dad was sick and he was lying in his bed without uttering a word. He was ill for a week but I could not do anything beyond my ability. Actually I took him to hospitals and did every possible thing that I could do to cure him but all my efforts went in vain. He had already stopped eating and later his power of speech too was gone. He could not speak even a word.

Then came the day of tragedy casting a shadow and darkness upon me. The sun had already disappeared beyond horizon and the birds had left for their nests making the whole environment bare and silent. Gradually he got some strength and managed to say some few words to me. Thank God! that at the eleventh hour he could mutter these few words to me: "MY SON, TRY TO STAND ON YOUR OWN LEGS". Ultimately he passed away in his sleep without any pain. I cried, I lamented, I hugged him but he did not listen to me. His death was a big shock to me though I do not fully realise it even now. Where shall I find his love and kindness ?

Life does not go on forever. It's a universal fact that if one steps into this world it means one day he or she will have to bid farewell to it also. It's only a matter of early or late. So my friends, life is short and we live in this world according to the will of God.

DO IT NOW

Khem Prasad Kuikel
XII Science

If you want to change yourself
Do it now !
If you want to change the world
Do it now !
No ifs, no buts
No hesitations
Just get down to it
And make it happen now.
No more questions
No more creeping doubts
No more good intentions
Just actions - now
No more talking
No more rest
No more messing about
Just do your best
With Courage, faith and determination
To create the good vibrations
That takes us to salvation
Every second counts !

THE TWO FRIENDS

Anuj Lama V 'C'

Once upon a time there lived two friends. One was a fox and one was a monkey. The two friends lived happily. Whenever they had a problem, they used to talk together and find a way out of it and even if one friend was in danger, the other went for help.

There was a farm nearby. One night the fox was feeling very hungry. So he went to the farm house where a guard also stayed. The fox was clever, he went from the back side of the farm house and caught a big fat hen. The hen gave a loud cry. The guard heard the cry and was frightened. He heard the cry two times then he knew that it was the cry of the hen. He ran quickly to the farmhouse, where he saw the fox catching the hen. The fox ran quickly as he could. The guard shot the fox with his gun but the shot missed. The guard chased the fox The fox was lucky because the monkey was coming in search of the fox. The monkey saw the fox running so he knew that his friend was in danger. He called the fox and told to sit on his back. The fox sat at the back of the monkey. The two friends reached home and the fox never stole again and they lived happily ever after.

MY AFFECTION TOWARDS S.U.M.I. BUT WHY ?

Andrew Sherpa
XI Science

Hail S.U.M.I. Our alma mater
Spread the light of hope
Lighten the world around you, and
Open up, our eyes and
Show us the path.

Blessed are we,
who come under your roof,
Seeking the light of knowledge
You welcome us and give us shelter
Shower upon his glory

You are the one
To channelise our paths,
Teaching the truth and perseverance
You kept us in the world so wide,
Thank thee for your abounding love.

MEMORIES OF MY LIFE

Jiwan Rai VII C

Eight years ago when I was just six years old, I started my school career. That was just the beginning. I started my baby class. At first I hesitated to go to school because I was just a little child. Everyone would ask me to go to school. But I wouldn't care for what others said. I would only cry.

But after a few months, I felt very good and decided to go to school regularly. Even now I know all the things which I had been taught then. I always stood first in the class. I have so many friends like Dawa, Rupen, Guddu and others. They were very good friends and always talked to me and also took care. But today they are not with me in this school. Rupen is here but he also does not meet me any more.

Then the time had come to say goodbye to everyone. I felt like crying at that time. Then we left the school which we loved so much. Today only their memories stand before my eyes. It is very difficult to forget all of them and my school. In my heart I still wish to be there. Memories of life keep haunting me.

EVIL SPIRIT

Devendra Chhetri
XII 'Hum'

Oh! Look at him
Staggering as he walks
All the world's going around
Notice the strange way he talks
How strange he reached 'Singapore'
After a minutes' chat
He didn't even board a wheelbarrow
But his topics flew in 'Concord'
Sees a reptile on the T.V.
Says he has encountered one of those
In a building site where he worked
Said it basked in the Sun, hissing
Pelted stone at it
It's stone armor threw it back...
Hey! I ll just be back
Raised his small finger
Mr. know-it-all
There's nothing he didn't know
How did he see such an animal
I wonder, when it belongs to 'Peru'
Oh! Brother I'm back
He sat on his usual place
Two more pegs ..... 'Amala'
Two double momos for my brothers
Pokhran blast hats off to India
Yes we should make nuclear bombs
Our government won't sign C.T.B.T.
Brandy aided, proudy smile.....
Lets get going boys
He stands to pay up
This is my "weeks payment"
Wonder what I'll say to my wife
He's filled up to the brim
Could not even unzip his pant
Spilled on his pant
Spilled on his own determination
Oh this is the fate of our clan
Work all week long for bread
Sweat filled brows, high hopes
Wasted on a bottle of 'Evil Spirit'.

SUBJECTS

Sukrant Chhetri X 'B'

First comes Vernacular
Which is a bit easier
Second comes English
There is nothing to fear
But when Grammar is there
It is what I always fear
Third comes Mathematics
Which makes me boring
Because I have to practice
every evening.
Fourth comes Life Science
But makes everything fine
Fifth is Physics and Chemistry
It is nothing
But equations are something
Sixth is History
Which I hate
because of so many dates (to memorise)
Seventh is Geography
Which is also bad
Because of so many maps
But whether it is good or bad
We are to learn all of that.

LONELY

Vevek Khati X 'B'

I am wondering alone in this world,
no place to go - no arms to hold
memories of a riving past still raging in my head
I asked for love you gave me pain instead
Where did I go wrong - tell me
where did I slip
I always wanted to walk your way
I ne'er wanted to skid,
Now, I am alone and weary,
I need a friend to hold me when
every thing seems so deary.
Please return if you haven't
travelled too far
Don't feel afraid coz I love you
as you are.

AGE OF BUREAUCRACY

Rajneesh Sharma XI 'Ag'

In modern times, bureaucracy has acquired many forms. When any responsive or say responsible Government finds that the people can not do something well, it steps in and does it worse. Anyway it does it. That's the main thing. A Brooklyn citizen the other day voiced an odd kind of protest against an obviously responsive local authority. It seems New York city recently appropriated $675.00 for 5000 trees, or about $135 a tree; and the citizen wailed; "I had a tree planted for $35 in front of my house." Why does it cost the city $100 more ? The poor ignoramus does not know the ways of a bureaucrat, obviously; else he would have instantly understood a tree costs much more than when planted by a government authority than planted by a private individual. The process is by no means simple. Estimates have to be called for. Tenders have to be invited, decisions on them taken, paper work done and files and all the time the bills keep going up. Time, as every one knows, is a kind of money and since every official uses plenty of it the final bill will have little resemblance to the estimate. This is far from being unusual. Local authorities sometimes build ownership fiats in the country which costs twice as much as when others try their hand at it. Sometimes back, nine tons of an item of navel stores were bought at Rs. 26320 a ton; later it was found the market price was Rs. 720 a ton. A timber seasoning kiln was built once at a cost of Rs. 296.00; it took seven years to build, and then it was abandoned. A donkey was recently in the news as having been retained at a cost of Rs. 60,000. These things happen. A tree sprouts and grass, puts forth many leaves and branches and in various directions. One has to pay for it all. Incidentally these are the fruits of bureaucracy.

CHILD LABOUR

Richard Phipon XII 'Ag'

Exploitation seems to the first and only commandment. Walking along the streets of any part of India, we are bound to come across little children hard at work. They slave at the roadsides, work in garages, sell groundnuts at bus stops and busy intersections newspaper and fruits in trains. The children belonging to the age group of 14 years are the ones who earn their livelihood with great difficulty and they are the ones who are denied education and also are not able to enjoy their childhood. They constitute 'child labour'.

Child labour is seen in a wide range of sectors like factories, plantations etc. Many are seen as ragpickers with sacks on their backs. In rural areas girls look after their home while the parents work. Should she not be allowed to enjoy her childhood ?

The common reasons attributed to child labour are poverty due to low per capita income coupled with illiteracy. Another reason is due to population explosion. Most unfortunate children are from slum areas or pavement dwelling families. The economic instability of their family pushes them towards any kind of employment they are able to find. They need money for food so they do not bargain and in return get exploited. Unlike the adults, they do not have unions or leaders to look after their problems.

Child labour has become a serious issue. The third world countries have been targeted by Human Right organisations for accepting child labour. India has a poor record in the sphere of child labour. They have been exploited all over India and no fairy godmothers, no politicians, no union supporters help them. It is shameful to celebrate a good number of Children's Days

when lakhs of them do not know what the day means. We must be ashamed of our society which practices violation of basic human rights of a child. Children like these deserve a lot more from the government, from social organisations. It is the duty of each one of us to bring about a change by removing child labour. Government must enforce compulsory education, the only instrument by which exploitation can be removed.

It is true that removing child labour is not an easy task but if we set time, bound goals and follow with the continuing support of organisations like UNICEF, it will be possible to eliminate this and restore basic human rights to every child all around the World. Everyone has every right to have and independent existence. Leave the children as they are. Let there be no more exploitation.

MAKE THE MOST OF YOUR LIFE

Mani Dorjee XI Sc.

Life is lying in front of you which is
capable of carrying you
to your desires and aims
So, let its wings
spread around the world
and taste its purity
of nature and spirit.
You know not what
is hidden within you ?
.....Fish out those talents
and expose them.
If a man can conquer Mt. Everest,
Why can't you ?
Strive to do something
remarkable and make your
life as silent as a
stream that sings a
song of joy within you

* * *

GOOD HABIT

Jonah Rai V 'A'

We always see to the left and then to the right, before and behind
when ever we are crossing the road.
We help the older people
We obey our parents
We do not play with fire, dogs, knife and other bad things.
We do not go alone to swim in the deep pond.
We always pray to God whenever we are going to school, market
and in the morning and evening.
We should not fight with others
We study and do our homework in the evening and morning
We do not write on walls
We do not dirty our copy where we write
We do not kill birds and other animals
Peace - we love.

BAD HABITS

Ramraj Thapa XI 'Ag'

It is very easy to acquire bad habits, such as eating too many sweets or too much food or drinking alcohol and smoking. The more we do it, the more we tend to like it and if we do not stop it we feel unhappy. This is called 'the force of habit' and this should be fought against. Things which may be very good when only done from time to time tend to become very harmful when done too often. Each time repeated in a greater way. This applies to even such good things as work or rest. Some people have a bad habit of overworking and some do nothing constructive. Wise men always believe in reality. Coming to reality is the actual 'Karma'.

One of the most widely seen bad habit is the use of tobacco. Tobacco is smoked or chewed by people and even students. It is very difficult to come out of this bad habit. Alcohol is even worse than all.

Therefore, we must try to bid adieu to these bad habits and embrace good habits. This is the necessity of the day.

OH! BEAUTIFUL EARTH

Shrawan Gurung VII 'A'

Oh beautiful earth ! Oh beautiful earth !
You give us shelter, rest and peace
tender grass and lovely rain
With green, green trees and lovely stream
highest mountains and flat plain
Large oceans and small rivers
Lovely birds and beautiful animals
Fresh air and living beings
Hard rock and fertile soil
Your father 'sun' who give us warmth
We promise you to keep you clean
We promise you to make you green.

* * *

ANYONE CAN

Saroj Biswakarma

Anyone can make mistakes
That is why a pencil has an eraser;
Anyone can give a handshake
That is why there are five fingers;
Anyone can think high
That is why the head is at the top;
Anyone can share a bit of tea
That is why a cup has saucer;
Anyone can walk alone
That is why a shadow goes with him

LOVE

Ujjal Bardeva VI 'B'

Sand loves grass
Grass loves shrubs
Shrubs loves trees
Trees love flowers

Flowers love fruits
In all the fruits
Mango is the best
In all the flowers

Rose is the best
In all the pens
Rotomac is the best
In all the Schools S.U.M.I. is the best.

* * *

A GAME CALLED WAR

Avik Das XI 'Arts'

A bright spark in the dark night
A big boom !
Destruction and death everywhere
Arms and legs scattered around
Rivers of blood flowing
Panic amongst the lucky (unlucky) who survived.
Searching amongst the death
Looking for their near and dear ones
Crying, hysterical one has found his wife
His face twisted in agony Her eyes staring into eternity
Inch away his son
Still clutching his 'teddy'
His small fairly body - motionless.
All the result of a game
a game when man turns beast
A game called WAR.....

* * *

I HAD A DREAM

Rahul Singh, XI Ag.

I had a dream last night. I dreamed.
I had to pick a Mother out
I had to choose a Father too
At first, I wondered what to do,
There were so many there it seemed
Short and tall and thin and stout.
But just before I sprang awake,
I knew the parents I would take.
And this surprised and made me glad:
They were the ones I always had !

AGONY OF A LOSER

Adwitya Rai XI Arts

Words can't describe what it's like losing,
The feeling that we brushed aside other people's blessings,
The victor's plate was near, yet it became far
'Cause the winning team came up as a bar
Our tingling heart's are filled with sorrow,
But the winning team won't even let us keep the cup as a borrow.
The final was grand; and so was the cup (plate)
People please forgive us; if you had put money on as a bet.
The saying goes; "The rules of games are fair",
But our thoughtlessness cost us dear.
Many say, "In a game, one has to win, the other to lose"
But losing makes people boo,
We said, "May the best team prevail"
And strengths and weaknesses really were revealed.
Ultimately, the best team took home the trophy,
As for us, the question became sloppy.
(Of quiz 1997) Thirty-first, first and second were the dates,
Congratulations S.U.M.I. Alumni for making the contest the Best,
As no one knew what would be their fate,
Thinking about quiz makes tears go trickling.
But we must not cry as everyone will think we are weaklings.
The trophy will be kept in winning team's burrow,
But our SCHOOL has glimmer's of hope for a better tomorrow.

• *(Adwitya represented S.U.M.I. in Inter School Quiz Contest 1997)*

* * *

DOES IT MATTER ?

Suraj Mani Pradhan

From the cradle to the grave
All in all man is mortal
Greed, hatred, infidelity and so on
What for ?
know you not life's ultimate sojourn -
a journey which everyone must take
sooner or later.
It is inevitable.
Life's unpredictable path winds and winds
finally leading one to join hands with
mother earth
Everything around is transient
Nothing lasts forever - not even love.
Man runs and runs after the unfeasible
And goes on to forget
That he is mortal.
So many desires. So many aspirations.
There's so much to do but so little time available

How many of man's numerous dreams actually
turn to reality in a limited span of time ?
How many get what they want for real ?
A few. May be.
What is man after ?
Seeking emancipation from what ?
A pauper. A rich man. Compare.
The poor has to content himself with the open sky
as a roof over his decrepit abode
The affluent has a palace.
Marble arrived from a foreign land.
The rich feeds on a poor helpless man's blood
blood suckers. True vampires.
The rich take more than they can actually digest
Courtesy - their digestive system
that sees them down with dyspepsia rarely
The one already in rags is left to depend on
the remnants.....
Human squabbles galore
Incidently someone is honored for his valor
His accomplishment - he shot one dead from across the border
Scoff at humanity (Silence please)
A girl child's born in the maternity ward
She's abandoned to live a life in anonymity
Strange but true. This is man's own creativity.
Love comes to town (in disguise)
A moment's silence.
Bodies scattered everywhere - mutilated
Silence prevails around.
Planes fly over leaving behind wounds of brutality
Everything lies scattered
But still nothing at all mattered.
On a street sits a man
His forehead resplendent with vermilion
Clad in an orange attire
A display of a paraphernalia of
queer things
He is the man with the mask - the astrologer and
appears weird
One of the many charlatans on duty
Enough of hypocrisy. Enough of hypocrisy...
Sham on you
But does this matter at all ?
It doesn't
Far away. Miles away. A writer sits (involved), his pen
and words leading him no where. Astray.
Just then a cry
Outside.
Someone's shot dead
Does it matter ?
'It doesn't' (a feeble husky voice is heard from one corner).

LEST WE FORGET

The S.U.M. Institution is uniquely endowed with the rare gift of a long line of Principals-both the overseas missionaries representing Church of Scotland and the nationals whose abiding contributions towards the spread of education in the hill district of Darjeeling and for that matter the whole of North East India, Nepal, Bhutan Sikkim and a large part of Bengal has been immense as well as worth remembering.

In this column, a humble attempt has been made to present a brief profile on the life and work of each personality right away from the very inception in the chronological order so that the reader may know something about those living luminaries and appreciate how much we owe to them.

- Jagat S. Rai.

1. 1887 The Rev. William Macfarlane M.A.

He was a Scottish highlander of farmer stock who had a fine record at his parish school and St. Andrew's University. He excelled in Mathematics and after finishing his studies from the Cambridge University he got the call to service abroad and was sent in 1865 to Gaya, India. In 1870, he started evangelical mission at Darjeeling. About the same time the Missionary Association of the four Scottish Universities: Edinburgh, Glasgow, St.Andrew's and Aberdeen, in 1880, expressed the desire for the establishment of a Scottish Universities' Mission. The task of selecting a suitable field for the new mission was entrusted to Rev. Macfarlane. On March 2, 1886 the foreign Mission Committee approved the proposals of Rev. Macfarlane. In February 1887, the Scottish Universities' Mission was established at Kalimpong. Rev. Macfarlane laid its foundation firmly. He believed in education and getting into close touch with any of the likely young man of the different races of the hill people in the School.

He founded the Church, the renowned Macfarlane Memorial Church of Kalimpong. Rev. Macfarlane died suddenly at the early age of 47. He had fallen asleep in the old building, now at the Girls' School.

2. 1887 - 1899 The Rev. Dr. W. S. Sutherland M.A.D.D.

He was the pioneer missionary along with Rev. Macfarlane to the Eastern Himalayan field. With the permission of the then Maharaja of Sikkim, he built mission headquarters and worked in Sikkim from 1893 to 1896. He also built Taylor Memorial Hall at Gangtok. Dr. Sutherland, after his assignment as the missionary, became the Principal of this Institution and devoted his heart and soul to teaching and training teachers.

In consultation with the Prime Minister of Bhutan, he sent out teachers to teach in Bhutan and then later on Bhutenese boys were brought to S.U.M.I. After finishing class IX courses, Dr. Sutherland went on furlough preparatory to retirement leaving the charge of his successor to complete matriculation courses in 1921.

He was an ideal teacher and wanted all his teacher trainees to be ideal and exemplary. The ex-

Sumians and many people of Kalimpong showed great interest in the opening of the present Sutherland Memorial Kindergarten beside the present Robertson Memorial Primary section of the Institution. It was declared open by Miss Mariom Sutherland, the daughter of Dr. Sutherland on March 17, 1962. On December 21, 1920 he was retired from the active service. The Sutherland Memorial Hostel completed in 1933 still stands where the present Sutherland Memorial Primary School is being run.

Dr. Sutherland was a far-sighted educationist. He was also very practical and had the habit of showing his work through deeds than merely speaking. He was the one to introduce Nepali in school education and always supported the cause of the language.

3. 1899 **The Rev. R. Kilgour** (Officiating Principal)

4. 1900 - 1002 **J. Macara** M.A. (Record not available)

5. 1902 - 1905 **The Rev. T.E. Taylor** M.A., B.L.

He was first stationed at Kurseong, where Taylor Manse reminds us of his residence, for a number of years. When Dr. Sutherland returned home for 8 years. Rev. Taylor came to take the burden of principalship of this institution. It was during his tenure that S.U.M.I was shifted to a higher and more commodious location. The present S.U.M.I. premises were erected. He was an extremely humble man. He laboured with his own hands to prepare the Girls' School playground (the then S.U.M.I. playground). Inspite of the continual ill health of his wife, he stuck to his assignment with zeal and wielded great influence on the life of his pupils. He died in Dooars while in service as a Chaplain. He and Mrs. Tailor lie side by side in the cemetery near Girls' Hostel. The School Hall dedicated to his memory, now known as Tailor Hall, is being used at the present by the local congregation. One marble and one brass tablet in the hall remind us.

6. 1905 **The Rev. Dr. J.A. Graham** (Officiating Principal)

7. 1905 - 1907 **The Rev. W.J. Mackean**

He was of quiet reserved disposition and thought more than once before he offered an opinion. He had a predigious knowledge of facts on all sorts of subjects. In the matter of encyclopaedic learning he was, perhaps, the most learned of all his missionary colleagues. He acquired a wide and accurate knowledge of Nepali tongue and did translation work. He retired in Scotland after a spell of work at Darjeeling. Walter Mackean made a worthy contribution and all must be grateful for it. He left behind an influence which will tell for good upon the people of this area.

8. 1908 - 1920 **The Rev. Dr. W. S. Sutherland** (vide supra)

9. 1921 - 1926 **The Rev. G. Ogg** M.A., B. Sc., B.D., D.Litt.

Like his predecessor, Dr. Ogg was a graduate of Aberdeen University. He came to India as Professor of Mathematics in Madras Christian College. On the retiral of Dr. Sutherland in 1920, Rev. Ogg took up the Principalship of this Institution in early 1921. During his tenure, the first batch of candidates for the Matriculation examination were sent up in 1921 and cent percent success was achieved. From 1929, he went to Anstruther in Scotland to serve as a minister.

10. 1927-1941 **The Rev. G.S. Mill** M.A., B.Sc, Dip-in-Ed.

Rev. Mill's first assignment of work in India was the Scottish Church College, Calcutta where he served for some years from 1914 as a Professor of Mathematics. His next assignment was to Kurseong where he was the District Missionary. He was called from there to Kalimpong to take up the Principalship of this Institution.

Rev. Mill was responsible for most of the expansion and development of this Institution. During his tenure of office the University examination results of this Institution was very good. His former pupils and colleagues remember him as a strict disciplinarian, an efficient teacher and able administrator. He worked here from 1930 to 1941.
After leaving Kalimpong he became the Minister of the Parish of Ruthlen in Perthshire in Scotland.

11. 1941-1943 **The Rev. G. McLaren** M A., Dip-in-Ed.

Rev. Mc Laren was the Principal of this Institution from October 1941 to October 1943. He was in Mahakalguri in the Eastern Dooars where he was engaged in the expansion of the Church and education. His term of Principalship was not smooth sailing but beset with difficulties. During his tenure many teachers had left to join the war service. During the Bengal Famine of 1942-43 he had difficulties in feeding the boarders of the hostel. He took great interest in games and sports. Inspite of his varicose vein of the legs he took P.T. classes and did rope climbing and exercises on parallel bars. Due to his vein problem he had to hobble about in crutches. He took equal interest in teaching. He died on October 10, 1969.

12. 1943 - 1945 **The Rev. W. M. Scott** M.A., B.D., Dip-in-Ed.

Rev. Willam Mackenzie Scott was born in Punjab at Sailkot on April 1899 (now in West Pakistan) where his father was a missionary. He came out to India from Scotland on November 1924 as a Church of Scotland Missionary to the Eastern Himalayas. He took charge of Guild Mission area work from the Very Rev. J.A. Graham. He used to stay at the present Tibetan Mission House situated just below our Institution and in 1931 he was shifted to Guild Mission House, the present Kalimpong Diocesan House. In November 1943 he left the work of District mission and took over as the Principal of this Institution. The people of Kalimpong used to call him 'Scout Saheb' due to his Khaki apparel thinking that he was a Scout Master. Mrs. Helen Scott was a missionary

doctor who spent her whole life in serving the people of Kalimpong.

Rev. Scott had to serve twice in Sikkim and three times in Western Dooars. On the departure of Mr. G. Maclaren to Eastern Dooars, Rev. Scott was appointed the Principal here. He carried on his work faithfully, conscientiously, efficiently and with great forbearance till his retiral in May 1963. He became very popular among the students. He could speak Nepali fluently. He was very accessible to any one and his affable manner and understanding nature endeared him to everyone. He gave his twenty years of service to this Institution from November 1943 to May 1963. He worked as a District missionary and Principal and the people of Kalimpong received his tireless service of forty years.

The Rev. Scott was one of the main pillars of the then Kalimpong Football Association. He served the Association as an able Umpire of both football and hockey and was also the Secretary of the Association for some time.

13. 1945 - 1947 The Rev. Gavin Fairservice M.A.
He came to Kalimpong in 1931 and remained on the staff of the Institution till 1938. He became the acting Principal on two occasions. Although he was transferred to Sikkim to become District missionary he returned to be the Principal from 1945 to 1947. During their term of service in Sikkim, Mrs. Fairservice started the present Palzor Namgyal Girls' Higher Secondary School and was its first Principal. In 1957 he went to Australia to become the minister of a Church in Melbourne.

14. 1947 - 1952 The Rev. W.M. Scott (Vide supra)

15. 1952 - 1957 Mr. K.D. Pradhan M.A.
He is the grand father of the present Principal of this Institution. He served this Institution faithfully and conscientiously in various capacities for more than four decades. He joined the institution in 1913 and was given the sobriquet of "Naya Sir' by his pupil and his devotion to his duties and zeal made him the right hand man of Dr. Sutherland. Due to ill health he had to retire in 1948 but again he came back to the Institution and acted as the Principal in 1957 during the then Principal, Rev. Scott's furlough. Besides teaching, he took active part in social activities ameliorating the social and economic conditions of the people. He had the major share in the present formation of S.U.M.I. He gave the whole of his vigour, wisdom and understanding in the welfare of the students. He took retirement on 30th July 1958.

16. 1957 - 1963 The Rev W.M. Scott (Vide supra)

17. 1963 - 1965 Mr. P.P. Mukhia B.A.(Distn), E.O.C.

Sri Purna Prasad Mukhia, the eldest son of Late Shri Prasad was born on July 27, 1909 at Kalimpong. He had his primary education at Munda Kothi Tea Garden Primary School and at SUMI. He always stood first in his classes and he received the "Lytton Dux", the prestigious award of the Institution in Class Ten. He then passed the Matriculation examination in 1928 from Darjeeling in first class with distinction marks in Mathematics and Geography. Having stood in first division, the State Govt. awarded him with the scholarship with the help of which he passed Intermediate of Arts examination in 1930 again in the first class from the Scottish Church College, Calcutta. Seeing his proficiency. Rev. G.S. Mill, the then Principal immediately appointed him as an assistant teacher of the Institution. He then took a study leave and joined Calcutta University and passed his B.A. examination in 1935 with distinction again. Without being absent for a single day he served this Institution from 1935 to 1975.

He taught Roman and Greek History in the I.A. introduced in the School in 1933 and also imparted training in the G.T. (Guru Training) department of the School. He was in the Board of management of the School from 1957 through 1965 and assisted the then Principals W.M. Scott and K.D. Pradhan. When Rev. Scott took retirement, the Church Council appointed him the Headmaster of the Institution in 1963 which he deligently took up till 1965. He completed the incomplete Science Block during his tenure. He remained as the Assistant Headmaster and advisor of the new Principal Shri P.R. Pradhan from 1966 till his retiral in 1975.

Many noteworthy events like World War II, the establishment of U.N.O., Gandhiji's movements of 'non violence', 'Leave India Movement', the first Independence Day of 1947, division of India, division of Bengal, the first general election of Legislative Assembly of Bengal, the two great famines of Bengal came off during the period of his service along with the establishment of SUMI College, the inauguration of Anderson Teesta Bridge, the visits of Lord Carmichael and Lord Willingdon to the Institution. He received many important posts from the Government but chose to serve the Institution with sincerity and full dedication. He has set an example to us all, both teachers and the taught of being present throughout his service. He was, infact, an ideal teacher.

His name also appears in the magazine like 'Nebula' edited by K.D. Pradhan and 'Gaon Sudhar' edited by Shesh Mani Pradhan which shows his interests in literature. He was also the member of the Board of management of the Charteris Hospital (now the Sub Divisional Hospital, Kalimpong), Young Men's Christian Association and Kalimpong Girls' High School. He served the Institution for a long period of 43 years and the Foreign Mission Council many a times did praise about his sincere and dedicated service to the Institution. He had his avocation in book collection, poultry, fishery, bee-keeping, gardening etc. He was very gentle, calm, less spoken, friendly and a respected gentleman. He is now spending his retired life at his residence at Joredhara, Kalimpong.

18. 1965-1989 Shri P.R. Pradhan B.A. (Hons), B.T.

Born on 15th January 1923 at Tripai, Kalimpong Shri Pancha Ratna Pradhan, popularly known among the public as 'P.R. Sir' was the second son of Late Shri K.D. Pradhan, the ex-Principal of this Institution and is the father of present Principal. He was named and baptised by his great grandfather the Late Rev. Ganga Prasad Pradhan, the first Bible translator into Nepali, this being the last baptismal service conducted by Rev. Pradhan. His forefathers settled at Durpin, below the present Army Camp and his mother was from Thakuri family of Lumzang, Western Nepal. After the First World War, his great grandfather Harkadhoj Pradhan settled at Tripai, Kalimpong. He was married to Smt. San Kumari Namchu at Tripai. He had his primary education at SUMI itself. He still remembers his Dhunga Class (Montessori) teachers like A.K. Tshering Sir, Ribu Karthak Sir, Samuel Sir, Hem Chandra Pradhan sir and others. He did his Matriculation and I.A. (Intermediate of Arts) in 1941 and 1943 and wanted to join Army as the second World War had started, intending to be in King's Commission but was not allowed from the family. He then worked in the school in the Primary section simultaneously helping in the School Office. The recruitment was opened for Sub Inspector, Central Excise. After attending 14 days' Crash Programme, at Jalpaiguri, he was posted to Darjeeling, the area of operation being Kurseong and Darjeeling. He worked for six months there. As he had come in the 72nd position in the I.A. Examination in the State, he was awarded Government scholarship with a facility to have free education in any College in the State. He, therefore, joined Biswa Bharati and did his B.A. in 1946. He then joined the School Staff during the Principalship of Mr. McLaren. But in 1951, leaving his job, he went to Nepal to join politics and became the leader of the youth wing of Gorkha Dal, the Khukuri Dal. He was sent to Western Nepal for a term of six months and then came back.

In 1955, he did his B.T. from David Hare's College, Calcutta and joined the school staff again. He involved himself in Co-operative movements , in fruit preservation and leather cooperative society in Kalimpong. In 1958, controversies erupted between him and Dr. Craig and the then missionaries as they had the proposition of dropping I.A. and degrading the School to simply a middle School. He vehemently opposed the idea and seeking leave he took up contractorship at the time of Chinese aggression. He even went up to Nethula to work but his father did not want him there and he had to revert back to the school.

In 1963 he passed the Special Honours examination and in 1965 became the Principal of the Institution till his retiral with superannuation on 1st February 1988. Due to the unsettled political turmoil, he continued for a year more and finally retired on the 30th April 1989 from the service. Many important visits and events came off during his tenure, the mention may be made of the following :

The august visits of Rt. Rev. Dr. Archibald Watt, the Moderator of the General Assembly of the Church of Scotland 1965, the first visit of its kind by a high Church of Scotland dignitary in 1965; Shri Sauren Mishra, the Minister for Education and Panchayats, Govt. of West Bengal in 1966; Shri Shivanath Banerjee D.P.I. in 1967; Dr. D. Fraser, the Asia Secretary of the overseas Council, Church of Scotland in 1968; Rev. S. Strafford, Secretary NEICC in 1969; Dr. Graham's family; Mrs. G. Sheriff, Mrs. J. Holden, Miss D. Oddling in 1970; His Grace Marcus L. Loane, the Arch Bishop of Sydney, Australia in 1971; Rt. Rev. Dr. R. Selby Wright, Moderator, Church of Scotland 1972 in 1972; Sri K.K.Dutta, D.P.I. in 1976; shri Mritunjaya Banerjee, Minister in Charge of Education, Govt. of West Bengal in 1977; Shri Kamal Guha, Minister-in - Charge of Agriculture, Govt. of West Bengal in 1981; Shri A.K. Roy, DDPI, Secondary in 1984.

Plus Two courses was introduced in the School with three streams in 1976, K.D. Pradhan Memorial Library cum Reading Room was opened in 1973; Adult Night High School was introduced in 1972; The School soccer team took part in Subroto Memorial National Football Tour-

nament in 1967-69 and won the State Championship and also represented West Bengal in 1967 in Delhi. Completion of Science and Humanities Blocks and Gymnasium Hall, Tae-kwon-do, the first of its kind was introduced in 1976 and Body Builders' Association initiated in Kalimpong through the School. In 1988, Scouting was revived and introduced which now has become a District wide movement. He was a Scout as well as the team captain of the School Soccer team. He joined 'Nepali Youth Club' initiated by his father. He had his avocation in gardening, agriculture, cottage industries etc. He had introduced Sericulture as a part of the Work Education programme in the School.

Besides education, he was very much involved, as aforesaid, in political and social fields. He was the leader of the Gorkha League and General Secretary of the Congress Party, Kalimpong Branch. In 1973, the school in his able leadership, could fight against the government in blocking the mission land to be taken away, thus protecting the mission property. In 1978, he was elected to the post of Zilla Sabhadhipati, the esteemed post in the District. He again became the Sabhadhipati in 1983 for the second term. He received the prestigious National Award for distinguished service in the field of education from the President of India Late Shri Giani Zail Singh in a glittering ceremony in the Vigyan Bhawan, New Delhi on the Teachers' Day, 1981. He was the member of the Church Education Board and the Property Manager, Darjeeling Diocese, CNI, now the Diocese of Eastern Himalaya for quite sometime. During his tenure, the Institution could witness the completion of a century in 1986, the observance of Centenary celebration with due solemnity and gaiety.

So P.R. Sir was, ipso facto, a well known figure in the District, an active social worker, an ideal teacher and an able administrator. We human beings, whatever pride we have, remember the contributions of such a person for a certain period and forget about. To keep in our reminiscence this most respectful personality, SUMI has initiated a programme known as 'P.R. Pradhan Merit Award' which is awarded to a male and a female candidates securing highest percentage in Madhyamik Pariksha in Kalimpong.

ANNUAL ACADEMIC PRIZE WINNER 1998
HIGHER SECONDARY SECTION

XII (Hu)

K.D. Pradhan Memorial Prize — 1st Prize - Viki Thapa
(Donor : Sri P.R. Pradhan) — 2nd Prize - Kamal Khanal

XII (Sc)

Mustaque Ahmed Memorial Prize — 1st Prize - Diliram Adhikari
(Donor : Naseem Stores) — 2nd Prize - Bel Bdr. Subba

XII (Ag)

Eshanullah Quiracy Memorial Prize — 1st Prize - Sandeep Basnet
(Donor Sri M. Quiracy) — 2nd Prize - Bikash Mahato

Tibetan Literature Prize - Roshan Basnet
(Donor : Shri N.W. Bhutia) (This prize was received on the occasion of successfully completing 25 years of donation)

SECONDARY SECTION

CLASS X

Earl of Lytton's Dux — 1st Prize - Bijay Sinhal
Atuk Tshering Memorial — 2nd Prize - Prahlad Chettri
(Donor Sri T.P. Hissey)
3rd Prize - Bikash Singh Biswakarma

SPECIAL PRIZES

1. D.R. Baral Memorial Nepali Prize — Sanjay Lama
   (Donor Smt. Gauradevi Baral)
2. Kashinath Kaul Eanlish Prize — Noel Foning
   (Donor M/S Kashinath & Sons)
3. Bikram Jit Pradhan Memorial Maths Prize — Bijay Sinhal
   (Donor Sri. N.K. Pradhan)
4. B.C. Simick Memorial Physical Sc. Prize — Bijay Sinhal
   (Donor Sri B.S. Simick)
5. K.C. Choudhury Memorial Biology Prize — Bijay Sinhal
   (Donor Mrs. K.C. Chaudhury & Family)
6. Scripture Prize
   Sec. A (Donor Sri S.K. Subba) — Prahlad Chettri
   Sec. B (G.T. Lucksom Memorial Prize) — Bijay Sinhal
   (Donor Rev. E.T. Lucksom)

CLASS IX

Ganeshilal Jagdish Pd. Memorial — 1st Prize - Bikash Chettri
(Donor M/S Ganeshilal Jagdish Pd.) — 2nd Prize - Bikash Chettri
3rd Prize - Dichen Bhutia

SPECIAL PRIZE

1. S.K. Thapa Memorial Nepali Prize — Bikash Chettri
   (Donor Sri L.K. Thapa)

2. D.P. Upasak Memorial English Prize - Pritam Rai
(Donor M/S Upasak Bros.)
3. Babulal Bihani Maths Prize - Bikash Chettri
(Donor Sri Babulal Bihani)
4. R.C. Mothey Memorial History Prize - Bikash Chettri
(Donor Sri Shanti Mothey)
5. Geography Prize - Bikash Chettri

6. **SPECIAL SCRIPTURE PRIZE**
Sec A - Arun Chettri
Sec B (Donated by Sri G.O. Phipon) - Roshan Gurung
Sec C (Donated by Sri Zion Lepcha) - Bikash Chettri

CLASS VIII
1st Prize - Manoj Kr. Agrawal
2nd Prize - Bimal Tigga
3rd Prize - Bikram Rai

SPECIAL PRIZES
1. D.K. Dahal Memorial Nepali Prize - Asaph Rai
(Donor Sri B.K. Dahal)
2. S.M. Fakruddin Memorial History Prize - Manoj Kr. Agrawal
(Donor Sri Rahmat Ali)
3. S.M. Fakruddin Memorial Geography Prize - Manoj Kr. Agrawal
(Donor Sri Rahmat Ali)
4. English Prize - Manoj Kr. Agrawal
5. Maths Prize - Manoj Kr. Agrawal

SPECIAL SCRIPTURE PRIZES
Sec A (Donated by Sri H.M. Gurung) - Navin Adikari
Sec B - Asaph Rai
Sec C (Donated by Sri Samuel Pradhan) - Manoj Kr. Agarwal

CLASS VII
1st Prize - Anand Pariyar
2nd Prize - Ashok Prasad
3rd Prize - Kiran Thapa

SPECIAL PRIZES
1. English - Anand Pariyar
2. Mathematics - Anand Pariyar
3. Abdul Aziz History Prize - Ashok Prasad
(Donated by Mrs. Mehru Nisha)
4. Abdul Aziz Geography Prize - Anand Pariyar
(Donor Smt. Mehru Nisha)

SPECIAL SCRIPTURE PRIZE

Sec A (Donated by Sri J.S. Rai)	- Anku Lepcha
Sec B (Donated by Sri N.P. Subba)	- Sanjeev Blone
Sec C (Donated by Sri A.P. Pradhan)	- Kiran Thapa

CLASS VI

1st Prize	- Aldo Benjamin
2nd Prize	- Shiv Dip Rai
3rd Prize	- Gyanendra Pradhan

SPECIAL PRIZES

1. English	- Shankar Mandal
2. Mathematics	- Lok Bdr. Gurung
3. Social Studies	- Gyanendra Pradhan

SCRIPTURE PRIZES

Section A	- Nipang Biswakarma
Section B	- Ashok Tamang
Section C (Donated by sri S.S. Rai)	- Shankar Mandal

CLASS V

1st. Prize	- Harka Bir Rai
2nd Prize	- Sandip Ekka
3rd Prize	- Rajesh Chettri

SPECIAL PRIZES

English	- Harka Bir Rai
Maths	- Sandip Ekka
Social Studies	- Harka Bir Rai

SCIPTURE PRIZES

Sec A	- Sandip Ekka
Sec B	- Rajesh Chettri
Sec C	- Binod Kr. Gupta

SUTHERLAND MEMORIAL PRIMARY SECTION

CLASS V

Mikkal Mary Namchu Memorial Prize 1st Prize	- Bharat Gurung
2nd Prize	- Karun Gurung
3rd Prize	- Tshering Tamang

SPECIAL PRIZES

Maths	- Bharat Gurung
Nepali	- Sunil Rai
Bible	- Tshering Tamang

CLASS IV

1st Prize	- Tutu Goley
2nd Prize	- Sonu Thapa
3rd Prize	- Rolan Rai

SPECIAL PRIZES

Maths	- Sandeep Pradhan
Nepali	- Tutu Goley
Bible	- Tutu Goley

CLASS III

1st Prize	- Pramaya Ratna Pradhan
2nd Prize	- Rajiv Gurung
	- Priya Lama
3rd Prize	- Bibek Chettri

SPECIAL PRIZES

Mathmatics	- Pramaya Ratna Pradhan
Nepali	- Pramaya Ratna Pradhan
	- Dipesh Ghimiray
Bible	- Priya Lama
	- Sabath Molomu

CLASS II

1st Prize	- Samir Sharma
2nd Prize	- Prasant Sapkota
3rd Prize	- Amit Rai

SPECIAL PRIZES

Mathematics	- Amit Rai
Nepali	- Samir Sharma
Bible	- Samir Sharma

CLASS I

1st Prize	- Susang Pandi Lucksom
2nd Prize	- Abinash Thapa
3rd Prize	- Prerna Sarkar

SPECIAL PRIZES

Nepali	- Prerna Sarkar
Maths	- Tsheten Lama
Bible	- Susang Pandi Lucksom

U.K.G.

1st Prize	- Sudip Pradhan
2nd Prize	- Prajay Rai
3rd Prize	- Tshering Sherpa

Special Prizes

Maths	- Sunil Kr. Shah
Nepali	- Sudip Pradhan
Bible	- Sudip Pradhan

L.K.G.

1st Prize	- Bishal Pradhan
2nd Prize	- Rumi Lepcha
3rd Prize	- Prem Devi Basoor

Special Prizes

Maths	- Prem Devi Basoor
Bible	- Prem Devi Basoor
Nepali	- Rumi Lepcha

NURSERY

1st Prize	- Diwash Singh
2nd Prize	- Sandip Chettri
3rd Prize	- Somia Chettri

Special Prize

Maths	- Diwash Singh
Nepali	- Diwash Singh
Bible	- Diwash Singh

ROBERTSON MEMORIAL PRIMARY SECTION

CLASS IV

MR. Karthak Memorial Prize

1st Prize	- Munna Kr. Biswakarma
2nd Prize	- Parwej Alam
3rd Prize	- Rudra Bir Rai

Special Prizes

Language Group (English, Nepali & Hindi)	- Munna Kr. Biswakarma
Science Group (Science, Geometry & Mathematics)	- Munna Kr. Biswakarma
R. Chungking Memorial Geography Prize (Donated by Sri Abidan Lucksom)	- Munna Kr. Biswakarma

SCRIPTURE PRIZES

Section A	- Michael Lepcha
Section B	- Kesang Roy

CLASS III

1st Prize	- Subash Chettri
2nd Prize	- Suraj Rai
3rd Prize	- Pawan Pradhan

Special Prizes

English	- Subash Chettri
Mathematics	- Subash Chettri

SCRIPTURE PRIZES

Sec A	- Suraj Rai
Sec B	- Subash Chettri

CLASS II

B.S.Aden Memorial Prizes

1st Prize	- Manindra Kr. Singh

2nd Prize - Zubir Bhutia
3rd Prize - Pratap Basoor

Special Prizes
English - Zubir Bhutia
Mathematics - Manindra Kr. Singh

Scripture Prizes
Sec A - Kabir Biswakarma
Sec B - Zubir Bhutia

CLASS I
A.K. Tshering Memorial Prize
1st Prize - Anup Bhusal
2nd Prize - Benoy Rai
3rd Prize - Kushal Chettri

Special Prizes
English - Anup Bhusal
Mathematics - Anup Bhusal

SCRIPTURE PRIZES
Sec A - Anup Bhusal
Sec B - Kushal Chettri

CLASS I/C
C.D. Tasho Memorial Prizes
1st Prize - Prakash Chettri
2nd Prize - Vivek Paniyar
3rd Prize - Vivek Prasad

Special Prizes
Mathematics - Prakash Chettri
English - Sanjay Tamang

SCRIPTURE PRIZES
Sec A - Kishore Roy
Sec B - Saran Rai

SPECIAL MERIT PRIZES
1. Bhagyamani Pradhan Memorial Best in NEPALI Literature Prize (IX & X)
   (Donor - Shiva Mani Pradhan) - Sanjay Lama
2. Harkadhoj Pradhan Memorial Highest Percentage Prize
   (Donor M/s P.R. Pradhan & Sri N.K. Pradhan)
   Secondary Section - Bejoy Sinhal
3. Attuk Tshering Memorial Highest Percentage Prize
   (Donor Sri T.P. Hissey)
   H.S. Section - Diliram Adhikari

4. Rai Saheb Bhim Bahadur Pradhan
   Memorial Prize for All Round Best Cadet 1997
   Choppel Bhutia (Troop No. 629)
5. Lalit Mothey Memorial Prize for 'Best Scout 1997'
   (Donor Shri Shanti Mothey) - Sonam Tamang
6. Kanhayalal Agarwal Memorial Prize in NEPALI Literature
   (Donor Smt. Suvrati Devi Agarwal)
   a - For Madhayamik Pariksha - Rakesh Thapa
   b - For H.S. Examination 1997 - Bed Narayan Pradhan
7. All Round BEST Student 1997
   a. Sutherland Memorial Primary Section - Bikram Sunwar
   b. Robertson Memorial Primary Section - Biswas Rai
   c. Secondary Section - Navin Rai
   d. Higher Secondary Section - Kalyan Chettri

P.R. PRADHAN MERIT AWARD 1998

It was for the first time in Kalimpong that an exceptionally large number of candidates appearing in the Madhyamik Pariksha 1998 secured First Division marks. It was a record breaking performances for some of the schools in Kalimpong.

To award P.R. Pradhan Merit prizes, tests are held amongst students of different schools, both male and female, coming in the First Division. This time, 23 students participated in the test conducted on July 25, 1998 at S.U.M.I premises. The following students were declared eligible to receive the coveted award :

1. *Miss Prativa Amyal - Kalimpong Girls' High School*
2. *Master Bejoy Sinhal - S.U.M. Institution, Kalimpong*

The Award giving ceremony was organised on the auspicious occasion of the Teachers' Day, 1998 at S.U.M.I premises.

Shri B.K. Subba, the former President of the P.R. Pradhan Merit Award Committee graced the occasion and awarded prizes to the winners.

Shri S.C. Phipon
President

Shri Siva Pradhan
Secretary

P.R. Pradhan Merit Award Committee
Kalimpong

N.C.C. REPORT

National Cadet Corps (NCC) has been the frontal youth organisation of our nation since its initiation under the NCC Act 1948. The organisation has been successful in achieving unity, discipline and leadership potential among the virile youth. The institution is privileged to have two troops; 442 and 629 Junior Division under 5th Bengal Battalion NCC.

1. **New Enrolment :** Annual activities of the NCC started with the new enrollment of 20 new cadets making total authorised strength of 200, 100 in each troop. The new cadets were later on allotted regimental numbers.

2. **Best Cadet :** Cadet Dharam Mondal of class X was adjudged to be the best cadet for the session 1997 - 98 for his ability, leadership and overall performances.

3. **Social Service Activities :** Social Service Activity is a part of the training of NCC under the institution of Commanding Officer, 5th Bengal Bn. NCC and with the advice and active cooperation of the Principal and staff of the school, various social services were organised within and outside school.

a) **Blood Donation :** We both the Care Takers are very happy to report here that we shared the same camp with our eight cadets in donating blood to the Blood Bank in Kalimpong Sub-Divisional Hospital. Dr. Suva Ratna Pradhan and Dr. Gyalmit Lepcha were the two Medical Officers to ensure everything going well.

b) **Tree Plantation :** As a part of the social service activities, on 7th July 1998 about 500 saplings of different variety were planted by our cadets within the school compound on the occasion of the "Ban Srijan Saptah Samaro"

c) **Adult Education Programme :** As a part of social service programme, 20 cadets, 10 from each troop carried on adult education programme under which they taught some of the illiterates the basic ideas of reading and writing. For this venture essential kits were supplied by the school.

4) **Annual Training Camp :** This is the most important part of NCC activity. In the camp cadets are given collective training with the emphasis on development of qualities of leadership, confidence, discipline and espirit de corps. The cadets are given chances to have camp life and they are also selected for various competitions. 12 cadets had attended the Annual Training Camp and CATC held at Jalpahar, Darjeeling.

6. **Certificate Examination :** 10 cadets appeared in the said Examination held at Jalpahar during C.A.T.C. Besides, usual activities, on 2nd May 1998, our NCC cadets had given a grand Guard of Honour to the Chief Guest Sri S.B. Zimba, Secretary, Department of Education, DGHC, during the meeting of all the Headmasters and Headmistresses of Kalimpong. Smartly turned up cadets also presented a grand parade on the day.

Visit of Sri Sudin Chattopadhya, President, W.B. Council of H.S. Education : During the visit of Sri Sudin Chattopadhya on the day of inauguration of two days Seminar of AIDS Awareness organised by the Council, both the Troops 442 and 629 presented Guard of Honour followed by the March Past.

Our cadets are also having regular classes twice a week, Tuesday and Saturday. Regular classes comprising of lessons on field craft, weapon training, first aid, fire fighting, map reading, parades are also held regularly. Classes are taken by PI Staff deputed by the CO, 5th Bengal Bn. NCC and ourselves.

It has been observed by the staff members and others who have watched and evaluated the activities of the cadets, that the active involvement of students in NCC will generate a deep sense of love towards the nation and a feeling of national integration.

CARE TAKER : Raj Chandra Chamling
TROOP NO. 442. 5th Bengal Bn. NCC
CARE TAKER : Ganesh Dahal
TROOP NO. 629, 5th Bengal Bn. NCC

DRUG ADDICTION - TODAY'S MALADY

Today drug addiction amongst our youth has emerged as one of the major Social, Public Health problem. Drug addiction implies dependence. So far drugs are concerned, a drug addict has lost independence, free will, choice. In short a person is addicted to drugs.

HOW TO SPOT A DRUG ADDICT :

Given below are some of the signs and symptoms that provide ample evidence of one's addiction.

- ❑ Late nights, new set of friends, increase demand for pocket money, leaves home early in the morning.
- ❑ Easily irritated and agitated, drowsiness, fatigue, restlessness, red eyes, glassy eyes, wide opened eyes, blank stare, stuttered speech.
- ❑ Unsocial, disruption of normal communication, irregular attendance in school / college.
- ❑ Lack of concentration, loss of short term memory.
- ❑ Vomiting, loss of appetite and weight, loss of sleep, bouts of cough.
- ❑ Spends longer time in bathroom / toilet, unwashed clothes, unkempt hair, uncut hair, decrease frequency of bathing.
- ❑ Disappearance of household articles, compulsive lying, arguing.
- ❑ Cigarette burns or holes in clothes, burned finger tips, skin rashes, needle marks on the forearm, hand, etc.
- ❑ Irregular menstrual cycle in female addicts.
- ❑ Desperation, suicidal tendencies and acts, distorted thoughts.
- ❑ Direct evidence like vials, ampules, syringes, needles, silver foils, candle, match box, chaser (hollow tube about 3" 1" long), brown stained coin, tablets, capsules, etc.

Withdrawal symptoms begin to appear when drug is not readily available. Initial symptoms, include watering of eyes and nose, excessive yawning, body ache, joint pains, vomiting, diarrhoea, restlessness, irritation, swinging temperature, etc.

If you / your child is an addict, timely intervention, counselling and education is the only solution. Let us together fight to eradicate drugs from our town Kalimpong.

For further information and counselling, contact :

KALIMPONG AIDS, SUBSTANCE ABUSE PREVENTION CELL
C/o S.U.M.I.
K.D. PRADHAN ROAD, KALIMPONG - 734301
Phone : 57925

ड्रग/नशालू औषधि सेवन-आजको समस्या

ड्रग सेवन आज एउटा सामाजिक समस्याको रूपमा खड़ा भएको छ, यसले केवल सामाजिक क्षेत्रमा मात्र शिकार नबनाएर युवा-युवतीवर्गको स्वास्थलाई खुबै खराब बनाएको छ र यसको अन्त्य विनाश हो।

ड्रग सेवन गर्नेको पहिचानलाई कसरी चिन्ने ?

ड्रग सेवन गर्नेलाई चिन्नको निम्ति निम्न विषयहरू ध्यानमा राख्न सकिन्छ :-

- घरबाट छिट्टो निस्कने औ ढिलो गरी फर्किने, दिनहुँ नयाँ साथी संगतसंग हेम-खेम, पाकेट-खर्च मा वृद्धि बिनाकारण।
- छिट्टै झर्किने, निद्रामा रहने, थकाई छटपटी लाग्ने, आँखा रातो हुने औ रसिलो भइरहने, एकोहोरो हेरिरहने अनि बोली लटपटिने।
- स्कूल/कलेजको हाजिरीमा अनियमितता, असामाजिक व्यवहार, व्यवहार खुलस्त नहरने।
- एकाग्रतामा कमी, स्मरण शक्तिमा कसी, उल्टी हुने, खानामा अरूचि, वजन कम हुने, निद्रा राम्रो नलाग्ने र घरी-घरी खोकी लागिरहने।
- ड्रग सेवन जर्नेले शौचालयमा धेर समय बिताउँछ, बस्त्र मैला र नधोएको लगाउँछ, केशको स्याहार हुँदैन नुहाउनुमा अरूचि।
- घरको सर-सामान, भाँड-कुँडा हराउने, झूट बोलिरहने र प्रत्येक कुरामा तर्क गर्ने।
- ड्रग सेवन गर्नेकोमा बोतल, सुइ, चाँदीको पात्र, ममबत्ती, माचिस औ ३" लमाईको काँचको नली प्राय : रहद्छ।
- सिक्कामा फुस्रो रंगको कश लागेको र सेवन गर्नेकोमा औषधिका गोली र क्याप्सुलहरू पाइन्छन्।
- ड्रग अथवा मादक औषधि सेवन गर्न बन्द गरे, अथवा यी वस्तुहरू प्राप्त नभए **विथ्ड्रवल** फिर्ता लिने कामका लक्षणहरू देखा पर्छन्।

प्रारम्भिक लक्षणहरू यस प्रकारले छन्।

आँखा औधि रसिलो हुने, नाकबाट पानी बग्ने, हाई काढ़ी बस्ने, शरीरमा व्यथा, छटपटी लाग्ने, हड्डीका जोडनीमा पीड़ा, पखला चल्ने, शरीरको तपाक्रममा अनियमितता।

यदि तपाईंका छोरा/छोरी ड्रगका शिकार भएका छन भने समयमा नै रोकथामको व्यवस्था मिलाउनुपर्छ। उसलाई परामर्श अथवा सर-सल्लाहका आवश्यकता पर्न जान्छ। हामी सबै मिलेर नशालू औषधिलाई जरैदेखि काटेर फ्याकौं र हाम्रो कालिम्पोङ्गलाई स्वस्थ एवं सुरक्षित राखौं।

अन्य जानकारीका निम्ति निम्न ठेगानामा सम्पर्क राख्नुहोस् :-

सम्पर्क टुंगो

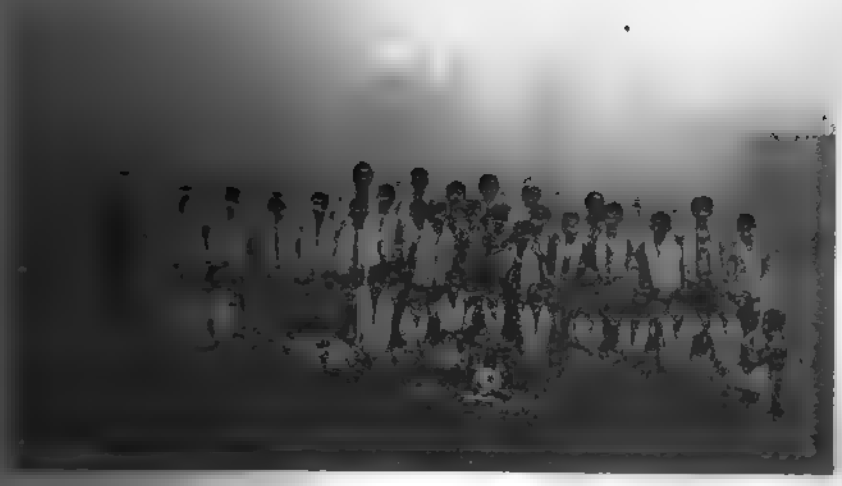
कालिम्पोङ्ग एड्स, सवस्त्यान्स एव्युज

प्रीमेन्सन सेल,

मार्फत एस० यू० एम० आई०

कालिम्पोङ्ग। फोन : ५७९२५

Will the fragrance of sweet flowers be lost in the desert air !



Both Mini trophies winners S.U.M.I. Mini Football team with one of the opponents.
Winners of :- Independence Upasak Memorial Cup '98 and Bhagatram Parmanand & Banthia Memorial Cup '98

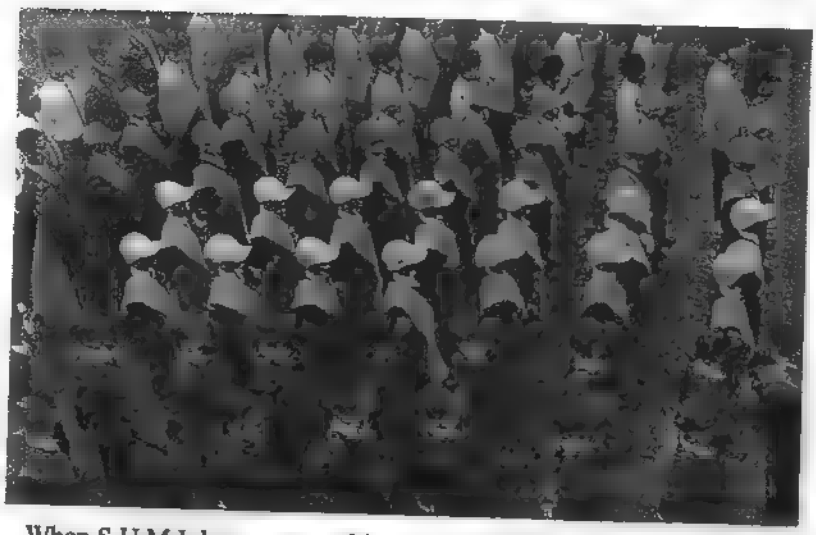
[illegible] of the [illegible] March Past

[illegible] certainly they [illegible] remind, they

Independence Day

Mr. P.T. Bhutia, one of the senior most teachers with the Principal at his side apprising the assembly "how India won her freedom".

"The Britinia rules the Wave NO MORE"



WINNERS OF THE INDEPENDENCE DAY MARCH PAST COMPETITION 1998

When S.U.M.I. boys go marching on what are undone, will be done.

S.U.M.I. contingent, on their way to keep all others, quite at bay

P.R. Pradhan Merit Award 1998

Bijoy Sinhal with Miss Pratiba Aryal of Kalimpong G.H.S. winner of the P.R. Pradhan Merit Award 98 from girl's section

All crying for the award but only two were awarded

oy Sinhal of S.U.M.I. school
holder and also the winner of
P R. Pradhan Merit award of
s' section 1998.

The membersof S.U.M.I. staff being introduced to Mr. S.B. Zimba Secretary, Education department D.G.H.C. flanked by the Principal Mr. N.R. Pradhan.

'One voice and all ears'
Educational speech by the Secretary

"MEETING OF ALL HEADS"

Mrs and shri S.B. Zimba, W.B.C.S. Secretary, addressing heads of all Institutions.

Heavy are the heads that wear the crowns.

Visit of the Secretary of Education dept. D.G.H.C.

Presentation of Guard of Honours by N.C.C., S.U.M.I.

- Shri C.K. Pradhan, Executive
lor, Dept of Tourism, D.G.H.C.
B. Zimba W.B.C.S. Secretary, dept.
cation D.G.H.C.
ulan Lepcha, M.L.A. Kalimpong
n Rupa Thapa, D.I. of schools,
C

Pre-Independence by street play organised by contingent of S.U.M.I. N.C.C. as Sikh Regiment
We were all not even then born when all ours, pulled British by horn

S.U.M.I. N.C.C.
Heart Transplantation may save one man Tree transplantation will save whole mankind.

S.U.M.I. Scouts, Calcutta Scout Camporre Proudly declaring, India is free.

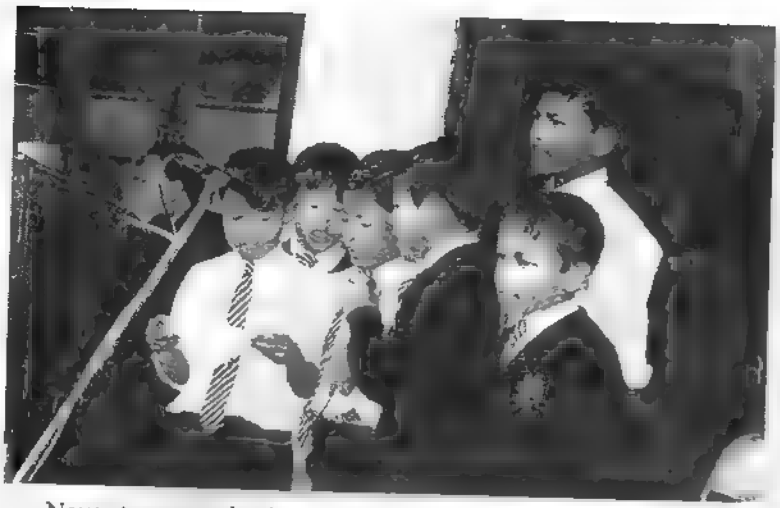
Vice Principal
Mr. G.O. Phipon

Annual Prize Day function
Shri D.T. Lepcha, W.B.C.S.
Executive Magistrate
Kalimpong

Hand works always pay
amply proved on prize day

You did well, so well done
You stood out, beaten by non
Rev. Father Peter Lingdoma,
Principal, St. George's H.S.
School, Pedong

L to R - Shri N.R. Pradhan,
Principal, Shri D T. Lepcha
Executive Magistrate, Shri
Dawa Sherpa, Executive
Councillor, Dept. of Animal
Husbandry, D.G.H.C., Shri
B.K. Subba ex vice
principal S.U.M.I.



Never turn your back, no never let our song be heard forever

FAREWELL
L to R - Mrs Tulshi Pradhan
MR. K.R. Thapa
Mr. K.W. Molommu
Mr. B.K Subba

In travelling thousand miles of journey they took a step.
"Sweetest songs are those that come out of pure little hearts".
"Untouched by the modern craze".

Mr. Prabin goes higher to hit harder thus making all opponents much sadder.

After being judged, in Volley ball court decision only by whistle, not of jurys vote.

Inter House
Volley ball winners
In the game, called volley ball, six are selected who are tall.

Inter House
Table tennis winners
To come to a point, talk across the table
to gain a point, smash on the table.

T to the power 3
Teacher T.T. Tournament

A.P.P. - Absorb in Playing Pingpong

H.M.G. Hand Movement in Game

G.O.C. - Game of Concentration

TABLE TENNIS

Some on knees while others on feet
more the merrier on the T.T. meet

Badminton winners Agriculture stream securing the trophy in the Gym.

A day in S.U.M.I. life

Visit of Prof. sudin Cattopadhyay the President, West Bengal Council of Higher Secondary Education.
Bearing the weight of topic on head Prof. assures his words won't fade.

S.U.M.I. students' Choir- for the ears of Prof. Chottopadhyay
"No never alone, no never alone, he promised us never to leave us alone"

Smart eyes right to the Chief Guest for us we hope, his help in best.

Guest to the right, guest to the left,
but in the middle Chief Guest is kept.

Prof Chattopadhyay is being led
to the dais by the Principal.

"TEACHERS' DAY 98"

Shri N.R. Pradhan, the Principal
addressing students on the real value of 5th
September.
" One day in a year, Teachers are found so
dear".

"Meeting and parting, definition of life"

Teachers and student all alike, listening to speech through the mike.

A Message to the students and their parents :

THE DEVIL IN DISGUISE

A drug basically is a medicine used for alleviating purpose. Life saving drugs can be deathful if misused. As we near a new millennium we find ourselves being confronted with an even more greater threats than that of a nuclear holocaust - the drug menace. Youngsters unnecessarily get dragged into drugs. Earlier we had the notion that it was on the 'WEST' that had astronomical figures of drugs addicts. Today we ourselves find our own society desperately trying to survive itself. Will we be successful to curb this problem ? Yes, we can, provided if we actually are serious about this issue of drug addiction and if we are determined to face the challenge and overcome it.

Today even in Kalimpong we find our very own children going haywire and falling a prey to drugs. Drugs make you insane. It's with a griefful heart we have to admit it is our children, the ones about whom we have high hopes. Schools around Kalimpong seem to be harboring quite a sizeable population of children who are into drugs. Are we trying to seek an answer to this ? Should we allow educational institution to metamorphose into dense of drugs addicts ? The answer to all this is blowing in the wind. We've got to find it.

Why do people become alcoholic ? Why do people rely on drugs ? Reason galore. Fractured family, unemployment, mental tension etc. are the main causes that could have one to embrace drugs for friend. What problems do our school children have ? Won't try to find out ? Shall we remain forever a distant spectator to all this ? Is your child an addict ? How can you find out ? Symptoms directly or indirectly begin to unravel themselves as your child becomes a inveterate addict. If the symptoms remain neglected by the teachers and parents - your child may never ever return back to the state of normalcy. If your child comes late home from school everyday, you must ask for an explanation for the delay. Coming home late from school, playing truants, peculiar hairstyles and dresses, sleepy and drowsy appearance and strange company could just be a few of the hints that your child may be displaying inadvertently as a person quite different from the normal lot.

Our march towards a more progressive 21st Century will be halted if our very own children betray us. Apart from the teachers, even the parents have a great responsibility to check the progress of your child as a person. Is your child turning aggressive ? But why ? Find out immediately or you may just realise the other day that he is an addict and face the shock of their life. No child is immune to getting into drugs so a regular check ups of the child and his company too is very important.

The complete eradication of this disease is not going to be cozy. We've got to overcome obstacles and that too tactfully. Expulsion of children from school will not be able to make them bid adieu to drugs. Frustrated with a vengeance, they are going to purposely pollute our already stagnant society. The challenge for us then would be even more greater. Rehabilitation programmes should be encouraged. The addicts are not enemies of our society but certainly we must admit that we do have an indirect hard to making them what they do. Children addicted to drugs through proper guidance can be reformed. If we are to successfully overcome the challenge we are faced with today - first thing to be done is to identify to drug peddlers or traffickers. Stringent punishment should be given to them.

An individual cannot on his own fight the disease. Society as a whole has to come out. Educational awareness must take place. We should be able to explain the diseases that mushroom for taking drugs. A constant vigilance has to be kept on children by parents concerned. If at all they find any abnormality in their child's attitude, they are requested to kindly contact the school concerned so that proper action may be taken immediately.

All schools in Kalimpong must diligently work together to eradicate this menace for good. SUMI shall always be most willing to extend its full support and co-operation to such an issue of great concern.

Wishing you
a Merry Christmas
and
a Happy New Year

The school will reopen on
the 15th of February, 1999

अमर सुमी

- प्रवीण शर्मा,
बाह्रौ श्रेणी, 'कृषि'

शिक्षाको बागडोर काँधमा लिएर
सभ्यताको साम्राज्य चलाउने सुमी,
एक्काइसौं शताब्दीको नौलो सड़कमा
असभ्यतालाई कुल्चिएर हिड्ने सुमी!

हरात अँध्यारोमा आफै रोएर
हरबिहानी मोती छर्ने सुमी
कठोर परिस्थितिमा पनि टिक्ने बुनियाद
विकट समयसँग जुझ्ने सुमी!

शिक्षा व्यवसाय भएछ आहुति
एकमात्र अमूल्य वर्तमान सुमी,
हाम्रो वेदनामा तिमी सहानुभूति
मोनालिसाको नौलो तस्वीर सुमी!

सुन्दर पहाड़को माझ रहेर
पहाड़लाई शिक्षाको वरदान सुमी,
हरेक शताब्दीमा अमर रहने
विद्याको पुरातन शहर सुमी!

सूर्य

- आदिक छेत्री
- पाँचौं श्रेणी

सूर्य जलिरहेछ अझ जल्नेछ।
किनकि मानव मस्तिष्कले
सिंगो अग्निकुण्ड बोक्दैछे।
सुनिँदैछ अब संसारै जल्ने रे।

किनकि यहाँ धेरै टुक्रा टुक्री
युद्ध र महासमर भइसकेको छ।
गोला- बारूदको विषालु ग्यासले
पृथ्वीदेखि आकाशैसम्म ढाकिदिएको छ।

खाड़ी युद्धले त झन्
आगोमा घिऊ हाल्ने काम भएकोछ।
यसैले त अब के भनुँ
यहाँ ज्वालामुखी जस्ताको तस्तै छ
सबै तृणभूमि जलिसकेको छ,
प्रचण्ड ताप बढ्दैछ।

रोएको जिन्दगी

- सोनाम शेर्पा
बाह्रौं श्रेणी, 'कला'

सुनसान निःस्तब्ध रातको दुइ प्रहर बित्नै लागेको थियो। प्रतिभा आँखाभरि निद्रा बाँझै लिएर उठिछ, किनभने उसको शरीरमा कता-कता दर्द भइरहेथ्यो...। प्रतिभा बिस्तारै गएर दैलो खोल्छे, चिसो हावाले उसको स्वागत गर्दै केशराशी उडाएर छरपस्ट पारिदिन्छे...। प्रतिभा केशराशी मुहारदेखि हटाउँदै आँगनमा गएर उभिन्छ र एक टक लाएर चारैतिर हेर्न थाल्छ। दिवालीको रात्री भएकोले सबैको घरमा झिलिलि बत्ती बलिरहेकोछ। वातावरण मनोरम एवं आकाश स्वच्छ अनि प्रकृति पनि स्वर्ग भन्दा कम देखिन्न। उ भित्र आउँछ र आफ्नो हाते घड़ीमा नजर घुमाउँछ, रातको साँढे दुइ बजेछ। यति बेलासम्म उसको पति निरस घरमा आएको छैन। दिउँसो नै घरबाट जानेश्वरी हिड़ेको कहाँ गयो...! प्रतिभालाई केही थाहा छैन। प्रतिभा आफ्नो बिस्तारी मिलाइवरी भान्साघरतर्फ बढछे... तर अचानक प्रतिभा दैलोको संघारमा लड्न पुग्छ। उ छक्क पर्छे... कि उसलाई कसले झापटले हिर्कायो। उ हत्त न पत्त उठेर फनक्क पछि घुम्छ... तर पछि उसको राक्षसझै व्यवहार भएको पति निरस उभिरहेथ्यो। "त अझै अघाईवस्...! यस्तो रातीपनि तँलाई भोक लाग्यो!! म भने रातभरि भोकै बसिरहेकोछु, तँ चाँहि..." भन्दै धोक्रो फुलाएर कराउँदै निरस कोठामा गएर लम्पसार पऱ्यो। प्रतिभाले अँध्यारो मुख लगाई। उ चुपचाप उभिरही... उसले पतिप्रति केहीपनि विरोध गरिनन्...। स्वाभवतः प्रतिभा सम्पूर्ण गुणले परिपूर्ण भएकी एक आदर्श नारी थिई... उ पतिको मर्यादा र सत्कार गर्न जान्दछे। उसले त निरसलाई पर्खेर नै त्यस रात काटेको थिई... भोकै। उ कति माया गर्छे निरसलाई... तर... निरसलाई के थाहा कि नारीको हृदय गंगाझै पवित्र र कञ्चन हुन्छ मनेर...। फलतः निरसले प्रतिभाको हृदयको वेदनालाई

बुझ्न सकेन। 'सहनशीलता नै नारीको स्वभाव हो...' भने उक्तिदेखि प्रतिभालाई ठूलो खेद छ...। सायद उक्त उक्ति नभइदिएको भए उसले आफ्नो पतिप्रति यत्रो अपराध र अन्याय गर्दा विरोध जनाउथिई होली। तर... उ नारी हो, कसैकी पत्नी हो। यसर्थ; हृदय र छातीभरि जतिनै चोट र दर्दहरू भएतापनि सहेरनै बाँच्नु परेको छ। यस्तै छ प्रतिभाको वैवाहिक जीवन। यद्यपि आफ्नो पतिको अमिलो वचन लात र घुस्सा सहेर भएपनि प्रतिभाको वैवाहिक जीवन एक सुखमय साथ नै बित्दै थियो।

प्रतिभाको विवाह भएको झण्डै तीन वर्ष भएथ्यो। पहिला उसको पति प्रतिभाको निम्ति देवतासरह थियो। तर... आज निरसमा ठूलो परिवर्त्तन आएको छ। सँधै घरमा राती मातेर आउने अनि पत्नीलाई बेकसुर कुट्ने निरसको बानीनै बसिसकेको छ।

एकदिनको घटना... बेलुकी घरमा प्रतिभा मात्र आफ्नो पतिको बाटो कुरिरहेको थिई... उसको पतिमने सदाझैं आजपनि गाउँमा रक्सी पिउन गएथ्यो। कालको खाजा भनेझैं त्यही समय 'सुमन' प्रतिभाको घरमा 'जय हनुमान' धारावाहिक हेर्न आइपुग्यो। सुमन एक आदर्श पुरूष थिए, उसले प्रतिभालाई दिदीको साइनोले सम्बोधन गर्थे। यसर्थ, तिनीहरू बीच दिदी-भाइको पवित्र सम्बन्ध थियो। रातको दश बजिसकेको थियो तर त्यस समयसम्म निरस घरमा आएको छैन। केहि क्षण पश्चात् रक्सीले मस्त भएर धरखरिन्दै निरस घर आइपुग्यो। तर, घरमा प्रतिभा र सुमनलाई मात्र बसिरहेको देख्दा निरसको मनमा अनायसै क्रोध र ईर्ष्याको भावना ज्वालाझैं बल्ेर आयो। निरस घर आएपछि सुमनपनि "दिदी बस्नुहोस है, अब त दाज्यू आउनु भयो...।" भन्दै घरतिर लागे। हुन त राती भएकोले गर्दा नै प्रतिभाले सुमनलाई साथी राखेका थिए। सुमन गइसकेको पनि थिएन केही नसोधी अचानक निरस प्रतिभाका चूल्टो अठ्याउन पुग्यो प्रतिभा वाल् परिरहिन्। एक्कासी निरसले प्रतिभालाई लात र घुस्सा चलाउन थाले। "मलाई के गर्नु भएको! मैले तपाईलाई के भनेको छु र..." भन्दै प्रतिभा चिच्याउन थाली। यसरी प्रतिभा चिच्याउँदा निरस झन् रिसले राँकिदै कराउन थाल्यो - 'वेश्या! मैले नजानेको जस्तो गर्छस्, तेरो चर्तिकला सबै देखिसकेको छु। यत्ति राती केटाहरूसंग मेलिएर बसिरहेछस्! तलाई लाज लाग्दैन!! शरम पचेकी..." भन्दै धुर्णी घुमाएको जस्तै प्रतिभालाई चूल्होमा समाएर घुमाउन थाल्यो। बिचरी प्रतिभा के गर्ने...? कसलाई सहायता माँग्ने? सबै मानिस सुतिसकेका थिए, भएन पतिप्रति केही बोल्न खोजे खर्लप्पै खाने। यसर्थ, त्यस रात प्रतिभाले रोएरै बिताए।

भोलिपल्ट प्रतिभा छिट्टै उठी र चिया बनाईवरी आफ्नो पतिलाई पुऱ्याउन कोठामा गई... तर कोठामा उसको पति थिएन... उ राती नै कुन्नि कता गइसकेको थियो। प्रतिभाको मनमा अनायश भय र शंकाको त्रास बढ्न थाल्यो। पति कहाँ जानुभयो...! न कुनै मानिससंग लड़ाई-झगड़ा गर्न पो जानु भो कि...!! तर बेलुकी कुराले गर्दा अब उसको हृदयमा डरजन्मियो। प्रतिभा मनमा कुरा खेलाउँदै भान्सा गर्न थाली। यथावत; बाहिरबाट आवाज भयो... "ऐ नकच्चरी! बाहिर निस्की... त भित्रै सिंगारिन्दैछन्...।" प्रतिभा फुत्त बाहिर निस्कन्छे, तर आंगनमा दश-बाह्र बुढा पंडित र अल्ले ठिटाहरू अनि सुमनलाई डोरीले बाँधिराखेको देख्दा प्रतिभा तीन छक्क परिन्। उसको पति लाटकोसेरोको जस्तो आँखा बनाएर प्रतिभालाई नै हेरिरहेकोथ्यो। यसरी अचानक घरमा मानिसहरू थुप्रिएको देख्दा प्रतिभाले सोधी - "तपाईंहरू किन आउनुभएको? कि मेरो पतिले कुनै भूल गऱ्यो...?" प्रतिभाको वचन भुईमा झरिसकेको पनि थिएन एउटा बुढा पंडितले धोती स्याहँदै भनिहाले "किन आइन्थ्यो र प्रतिभा नानी, तपाईंको शुभविवाहको लगन आएकोले विवाह नगरिनहुने... फेरि तपाईंको पतिले तपाईं र सुमनबाबुलाई रात रात अंकमाल गरिबसेको देखेपश्चात् तपाईको विवाह नगरी..." यो वाक्य सुन्दा प्रतिभा सगरमाथाको टुप्पोदेखि एक्कासी भूईंमा बज्रारिन्। ती रक्सी र जाँड़को मातेर बसेर प्रतिभाको विवाहको प्रबन्ध मिलाउन थाले। प्रतिभा मने आफ्नो पतिको कुव्यवहार देखेर दागको ज्वालामा जलिरहेकी थिई। उसलाई आफ्नो आदर्श, इमान्दारी, उदारता र पतिप्रतिको स्वच्छ प्रेमदेखि घृणा उत्पन्न हुन थाल्यो। उता सुमन जुवामा हारेको जुवारे झैं बरण्डामा वसिरहेको थियो। के गर्ने? उसको यस संसारमा कोही पनि छैन... उ त सानुमा नै टुहुरो भइसकेकी छे। अब उसले कसलाई सहायता माग्ने! उसको करूणा र वेदनाको चित्कारलाई कसले सुन्ने...!!

ती भाते पंडित र रक्सीका कीराहरूले जबरजस्ती सुमनलाई प्रतिभाको हाथ थाम्न लगाए अनि उनीहरूलाई त्यस गाउँबाट निकालेर अन्तै खेदिदिए...।

साँचै संसार कति विचित्रको छ! यहाँका सबै मानिसहरू निर्दयी र सेखी अनि ईर्ष्या र घमण्डले पूर्ण छन्। गरीब, असह्य, टुहुरो र एक्लोमाथि थिचोमिचो र अवहेलना गर्छन् - यहाँका मानिसहरू। प्रतिभा रोइरहेकी थिई। उसले केहीपनि सोच्न सकेकी थिइन... कारण यो घटना यत्ति चाँडै भयो कि...। उ यति मात्र सोचिरहेकीथिई - "अचानक आज यो के भइरहेछ! किन मेरो पतिको हृदय ढुंगाझै भएको! कहाँ गए यस गाउँका ठूला-ठाला बुढा-पाखाहरू! आमा... मलाई किन यस पापी संसारमा जन्म दिनुभयो!! के मैले यही दुःख र कष्ट भोग्नलाई!! अब मैले कसरी भाइ जस्तो मानिसलाई पति भन्नु!! सायद; मेरो जीवनमा अब रूनु सिवाय केहीपनि छैन रहेछ...।" सुमन प्रतिभालाई सान्त्वना दिइरहेथ्यो...। प्रतिभाको नयनबाट मने बलिन्द्र आँशुका धाराहरू बगिरहेथ्यो...। मानौं सावनको झरि बर्सिए झैं...।

"फ्ल्यास्ब्याक"

- राजु घिमिरे
भूतपूर्व छात्र

हो, तिम्रो याद आइरहेछ,
तिमीसित बितेका एक-एक क्षण्
आँखा अघि घुमिरहेछ
"सुमी" आज मलाई तिम्रै यादले सताइरहेछ।

कसरी बिर्सनु? "एक भूल एक बेत"-का तिता मिठा क्षण्हरू,
हाम्रो प्यारो गुरू निमा वाङदी, हजारौं गणितज्ञहरू तपाईंकै प्रयासका प्रतिफल हुन्।
आदरनीय गुरूहरू "ए० आर०" "बि० एन०" "प्रदीप" अनि स्वर्गीय गुरू "बिशन"
हामीलाई लाग्छ "कम्प्यूटर" भन्दा पनि हजुरहरू - सायद "एक सेकेण्ड" छिटो हुनु पर्ने।

कसरी बिर्सनु? संगीत, नृत्य तालिमको अविस्मरणीय क्षण्हरू,
बहुमुखी प्रतिभाका धनी गुरूहरू नवरत्न अनि ओंगे छिरिङ
हजारौं संगीतका विभूति हजुरहरूकै प्रेरणाका उपज हुन्।

अहिले सम्म कण्ठस्थै छन् -
"गुब्बारे ले लो गुब्बारे"-को मीठो लय,
प्रिय गुरू माफ गर्नोस् हजुरको खास नामनै जानिन!
धेरै नै तपाईंका छात्रहरू हिन्दी भाषाका कविहरू छन्।

अति प्रिय गुरूहरू "भानु" "शिशिर" अनि "के० सी० गुप्त"-
सयौं वैज्ञानिकहरू तपाईंहरूकै प्रकाशका किरण हुन्।
अथक खेलाडी गुरू सोनाम हजुरकै प्रयासका फल हुन पहाडका प्रत्येक "पेले, म्याराडोना" हरू
कसरी बिर्सने? डबल नाडी पाखुराहरू
तपाईंसंगको भेटमा अहिले पनि कानहरू फुर्फुराउँछन्।

हाम्रो आदरनीय गुरू "एन० के० प्रधान" -
हजारौं अंग्रेजी भाषाका कथाकार अनुवादकहरू हजुरको परिश्रमका फल हुन्।
आजसम्म झझल्को छ -
वर्षको पहिलो क्लासमै "अब परीक्षा आइहाल्यो" भनेको।
अतिनै मायालु गुरू "फिपन"
अहिले हामी सबै "अग्र सोची सदा सुखी" भएका छौं।

भाषाको मेरूदण्ड ब्याकरण बुझाउने
वयोवृद्ध गुरू "बी० एस्०"-ले भने झैं
उही तल जापान अमेरिकामा हजूरका छात्रहरू नामी विद्वान्हरूको लहरमा छन्।
अनुहारै नहेरी स्वर मात्र सुनेर -
"तेरो पाँच महीनाको खजाना बाँकी नै छ" -
भन्ने "सुमी"-का मूल खाँबो स्वर्गीय गुरू "डि० आर० बराल"
आज हजारौं जासूसहरूले तपाईंको गुणको अनुकरण गरेका छन्।
गुरू लीला तपाईंको अपार लीलाले -

आज सैकडौं अंग्रेजी, नेपाली कथा कविताहरूको समालोचक छन्।
श्रद्धेय गुरूबाहरू "बि० के०" जस्ट अपोजिट "के० बि०"
"मलोम्मू" अनि "हर्कमान" -
"वर्ल्ड हेल्थ" "अर्गनाइजेशन"-को चार्टमित्र -
हामी सबै "सुमी" छात्र अनि शिक्षकहरू स्वस्थ साबित भएका छौं।
अतिप्रिय गुरूजन "काशीराम", "शहीद", "ईडेन", अनि नाग,
तपाईंहरूले चिन्हाएको मानचित्रमित्र -
हामी हाम्रो भू-भाग खोज्दैछौं, सिमाना कोर्दैछौं।
प्रत्येक दिनको तीस मिनट -
"म्यान ईटर टाइगर" संग जुझाउनु हुन्थ्यो सुन्दरवनमित्र,

अति सोझो गुरू "पेम्बा छिरिङ"
वन-विभागको ओहोदा ओहोदामा छन् तपाईंको कथाबाट प्रेरित छात्रहरू।
गुरू "मिश्र" अनि स्वर्गीय गुरू "आर० टी० अली" -
दर्जनौं अर्थशास्त्रीहरू जन्मिएका छन् तपाईंहरूकै कृपाले।

गुरूहरू "कार्यक" "ए० वि० सी०" तपाईंहरूको लगनले -
हजारौं कवि, कथाकारहरू लछप्रै छन् नेपाली जगतभरि।
स्वर्गीय गुरूहरू "के० सी०" अनि "दामोदर" -द्वय,
"फोटोसिन्थेसिस" अनि "एभ्री एक्सन दियर इज्..." साँचै रहेछ

बाघ जस्तो पूज्यगुरू बुबा "पी० आर० प्रधान"
हजुरकै आशिर्वादका वरदान हुन् -
प्रत्येक शिक्षक अनि छात्रहरू सबै सबै नै।

शिक्षाको मार्ग दर्शन

- विकास छेत्री
दशौं श्रेणी

हाम्रो देश समाज अनि संसार आधुनिकताको नयाँ पथमा बढ्दिरहेका छन्। सबै आधुनिक युगको लयमा हिड्नु उन्नतिको मार्गतर्फ अग्रसर गर्दैछन्। उन्नतिको चर्चामा सायद शिक्षाको विषय सबैभन्दा अगाडि सबैको सामु प्रस्तुत हुन्छ।

शिक्षालाई हामीले उच्चकोटिको प्रवाह भनेर जान्नु पर्छ जसले बगाइलगेर उन्नतिको ढोका खोल्छ। पहिलेका व्यक्तिलाई सायद शिक्षा प्राप्त गर्न मौका थिएन होला र धेरै जस्ता पहिलेका मानिस अशिक्षाका कालो बादलमा ढाकिएका छन्। तर समयको मांगले उनीहरूलाई पनि ज्ञात गराएका छन् कि शिक्षा प्राप्त गर्न अति नै आवश्यक छ। अहिले उनीहरूले त्यस भूललाई सुधारेर आफ्ना छोरा-छोरी पढाउँछन्। अहिले त शिक्षा संस्थानहरू गाउँ-घरमा पनि खुलिएका छन् जसले गर्दा एक सानो बालकलाई पनि भर्ना गर्न सकिन्छ।

शिक्षाको महत्त्व अहिले सुन भन्दा अमूल्य भएर गएका छन्। शिक्षाले समाज चलिआएका रूढीवादी विचारहरूलाई हटाई, नयाँ समाज गठन गर्न पनि सहायता तुल्याउँछ। यसर्थ अहिले शिक्षा ग्रहण गर्न ज्ञान लिएर ठूला मानिस बन्न मात्र होइन, तर मानिस कल्याण साथ-साथै देशको पनि उन्नति गराउनु हो। तसर्थ के पाठशालामा हामी शिक्षा ग्रहण गर्न मात्र जान्छौं ? शिक्षाको वास्तविक लक्ष्य त्यो होइन। तर यसले त्यस व्यक्तिको आचरण असल अनि शुद्ध पार्न पनि हो। शिक्षा लिन मात्र पाठशाला जानु हो भने सायद हामीले घरमै बसेर पनि लिन सक्छौं। तर शिक्षा एक मार्गदर्शन भएर विद्यार्थीलाई सभ्य मानिस बनाउँछ। शिक्षाले एकता अनि आफ्नो संस्कारलाई दर्शाउन मार्ग दर्शन गर्छ।

तर शिक्षालाई मार्ग दर्शन बनाए भने यस मार्ग दर्शनमा पुऱ्याउन शिक्षक मार्गदर्शक भई ज्ञानको श्रोत दिई विद्यार्थीका भविष्यलाई उज्ज्वल पार्न हुन्छ। शिक्षकले विद्यार्थीलाई यस संसारको भीड्मा नहराई आफ्नो वास्तविक चिनारी देखाउने प्रयास गर्छन्। उनीहरूले शिक्षाका साथ-साथै यस्ता आत्मिक बिचार विद्यार्थीलाई व्यक्त गर्छन् जसबाट प्रेरणा लिएर उनीहरू उन्नति तर्फ अग्रसर हुन्छ। विद्यार्थी अनि शिक्षकको सम्बन्धलाई बताउन संसारका शब्दकोषमा शब्द पाइँदैन।

यसैले शिक्षकको अपमान कुनै विद्यार्थीले गरे त्यो "अपराधको सजाय" भयङ्कर हुनेछ। शिक्षकलाई माता-पिता जस्तै आदर गरे, विद्यार्थी सँधै उन्नति मार्ग तर्फ बढ्छन्। यसैले विद्यार्थी जनलाई मेरो नम्र निवेदन स्वीकार गरी सँधै शिक्षकको विचारलाई आदर्श गरी प्रेरणा बनाई समाज अनि देशको उन्नति गरी एक असल नागरिक बन्ने आग्रह छ।

यहि नै हुनेछ शिक्षकको असल अनि अनमोल उपहार!

अन्तमा :

"शिक्षाको अनमोल रत्न दिने,
शिक्षक हुन मार्गदर्शक गर्ने॥
आदर गर्न सँधै उनको बिचार,
यही नै हुनेछ उसको पुरस्कार॥"

चन्द्रमा

- प्रविण गुरूङ्ग

हेर साथीहो चन्द्रमालाई,
कति सुन्दर देखिन्छ।
यसको मधुर किरणले
संसारै उज्यालो पारिदिन्छ।

बादल सरि आई यसलाई ढाकिदिन्छ
जगलाई फेरि अन्धकार पारिदिन्छ।
हुरीको एक लहर आई बादल हटाइदिन्छ
गगनमा फेरि सुन्दर चन्द्रमाले बास लिन्छ।

हेर साथीहरूको चन्द्रमालाई
कति सुन्दर देखिन्छ।

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"फर्सीको फूल"

- अनन्त प्रधान
बाह्रौं श्रेणी 'विज्ञान'

आयो साउने झरी
फैलायो चारैतिर हरियाली
गर्जियो बादल एक अदभुत् ध्वनि लिई
आकाशमा खल्बली मचाई।

पृथ्वी जाग्यो, घोर निद्रा परित्याग्यो
उत्साहको चरणसीमा छुँदै
हरियालीको माझमा देखा पऱ्यो
एक सौन्दर्यपूर्ण फर्सीको फूल बनिदिँदा पनि

जो अन्नको साथी भई, कसैको भोजन
कसैले बुझ्न सकेन यसको मोल।
सुनखरी रंगको लहराको सहारामा
अल्झिरहेको फूल, फर्सीको फूल

आफ्नै एकान्त सौन्दर्य लिई
पलाइ रहेको फूल
न कसैले बुझे यस फूलको सुन्दरता
न यसका मिठास न मोल।

* * *

जीवनको एक झलक

- राजीव गजमेर
दशौं श्रेणी 'क'

'ऐया आमा मरें!' भन्दै बिनय चिच्याउँदै, रूँदै थियो। आमा भान्साघरमा खाना पकाइरहेकी थिई, बिनय रोएको सुनेर हस्याङफ्स्याङ गर्दै बिनयको कोठातिर दगुरी।

'के भयो, नानी?' भन्दै आमा बिनयको केश सुम्सुम्याउन थाली। उ रोएको रोएकै थियो।

छोराको बेहाल देखेर आमा हार-गुहार माँगी, बिनयलाई गाडीमा चढाइवरी अस्पतालतिर दगुरी। डाक्टर साहेब पनि समयमा भेटिएन, उ रोएकोले सबैको अनुहार अँध्यारो भइरहेको थियो। बल्ल-तल्ल केहीबेर पश्चात डाक्टर साहेब आउनुभयो, अनि जाँच-पड़ताल गरिसकेपछि चाल पाइयो कि उसले नशायुक्त गोलीको सेवन गरेको रहेछ। तर अलिकति ढिलो भएको भए, उसको ज्यान जाने थियो। तर दैवको दयाले आमा छिटो भएर उसको प्राण बाँच्यो।

बिनयले ती दिनहरू संझ्यो, जब उसलाई नराम्रो संगतले गर्दा, नराम्रो नशा सेवन गर्ने बानी बसिसकेको थियो। आमालाई डराई-धम्काई पैसा माँग्थ्यो र बेलुका भएपछि साथीहरूसंग कहाँ हराउँथ्यो। कहिले काँही उ साथीहरू संग जान मान्दैनथ्यो त लागेको बानी, साथीहरूको जबरजस्तीले गर्दा जान कर लाग्थ्यो। आमाले कति पो देवोस् र। पढनुको नामोनिशान छैन। पैसा नदिंदा उ घरको एउटा न एउटा चीज बोकेर हिड़थ्यो। बेलुका भएपछि होश-हवास हराएर एघारबजेतिर आउँथ्यो। बाबुले जहिले पनि सोधपूछ गर्दा; उ घरमा हुँदैनथ्यो। आमा एकातिर छोराको पीर, एकातिर बाबुको पीर। बाकै बाक्लै आधा-मासु भइसकेकी थिई, । तर के गर्नु, घरपरिवारको माया-ममता ठूलो हुन्छ। यसैले आमा चुप लागेर बस्थी। यसरी नै बिनयले घरको धेरै चीज-बीज नशा पिउनमा फेकिदियो जसको परिणाम स्वरूप उ दिन-दिनै पहेंलिन थालेको थियो। पहिले त राम्रो राम्रो लुगा लगाएर चुस्त भएर हिंड़थ्यो तर अहिले उसको अनुहार हेर्दा माँग्ने जस्तो छ। साथीहरू कोही हेर्न आउँदैनन्।

यो नशाले गाउँ-घर नै बदनाम भइसकेको छ केटा-केटीहरू पढ़नुदेखि हिच्किकिचाउँछन् अनि ती नशा बेच्नेहरू आफ्नो घर उज्यालो पारेर, अरूको घर अँध्यारो पारिरहेछन्। आफ्ना घरहरू भरेर अरूको घर रित्याइरहेछन्। समाजलाई पथभ्रष्ट गरिरहेछन् तर तिनीहरूले तर तिनीहरूले पछि आफ्नो बाल-बच्चाको भविष्य के होला, कसो होला, भनेर सोच्छन् के त अरूको हक खोसेर, धन-सम्पत्ति खोसेर आफ्नो छोरा-छोरीको भविष्य सुनौलो बनाउने कोशिष गर्छन्, कसैले होस्टेलमा राख्छन् त कसैले विदेश पठाउने सपना देख्छन् तर कुकर्म गरेर कमाएको धनले के तिनीहरू सफल हुन सक्लान् र ? फेरि कहिले काँही होमगार्डहरू केटाहरूलाई खेद्दै आउँछन्; केटाहरू सब भाग्छन्। घर-घरमा तलाशी हुन्छ। आधा-रात, एका बिहानै, होमगार्डहरू दैलो दैलोमा ढक-ढक गर्दै निर्दोष जनतालाई दुःख दिन्छन्। मानिसहरू भन्छन्-किन हामीलाई यसरी दुःख दिएको भन्दा उनीहरू भन्छन्-होइन, नशा बेच्नेहरू घरमा माल राख्दैन, अरूको घरमा राख्छन् अरे नि त, यसैले यस्तो भएको। कस्तो अचम्म एउटाले बिराउँछ शाखा पिराउँछ भनेको ठीकै हो। कताबाट फेरि होमगार्डहरूले केटा केटीहरूले पकडेर ल्याउँछ, जेलको हावा खान लगिन्छ, कुट्दै पिट्दै। लाजैमर्दो ती आमा-बाबुलाई। छुडाउन जानुपर्छ लाज पचाएर नत्र होमगार्डले कुटेर ढुटो पार्ने डर। बल्ल तल छुड़ाएर ल्याइन्छ, फेरि त जस्ताको तस्तै। लागेको बानी फेरि उहीं जग्गामा पुग्छ। दोकानमा जान्छ मान्छे भेटदैन, यता घुम्छ उता घुम्छ, पगल्न जस्ता उ दयनीय हुन्छ। घरि पानी माँग्छ, घरि तल, घरि माथि गर्छ र अन्तमा थाक्छ। होमगार्डले पकड़िन्छ भनेर दोकानेहरू हत्तपत्त दिन मान्दैन। खान नपाउँदा होश-हवास हराएर, पहिलेको सुटेट-बुटेटहरू राल सिंगान भएर ल्याङ-फ्याङ गर्दै उँध्यारोमा चोर जस्तै भएर, दैलो ढक्ढकाउँछन्। यतिका पागलपन त पढ़नमा लगाए र भविष्य कस्तो सुनौलो हुने थियो?

यस्तैमा उसले सुन्छ - 'एई बिनय, हाम्रो साथी नयन पनि हिजो खसेछ हौ' 'हौं' भन्दै बिनय ओछ्यानबाट उठ्छ। उसले के भएछ भनेर सोधी खोजी गर्दा जवाफ पाउँछ, उसले बेलुका घरमा पुरा मातेर आएको रहेछ, खाना पनि खाएन रहेछ, आएर ओछ्यानमा सुतेको, सुतेकै भएछ।'

सधैं एक साथ हिंड़ने, मफ ठट्टा गर्ने साथी आज उदेखि टाढा भएछ। उसलाई डर-डर लाग्यो। धन्य आमा, उनले हतार-हतार उपचार नगरेको भए उसको पनि आज यस्तै दशा हुने थियो। नचाँहिदा काम गरेर पैसा फ्याँक्यो, समय फ्याँक्यो, भएन आमा-बाबुको इज्जत माटोमा मिलाइदियो। यो सोच्दा सोंच्दै, उसको आँखाबाट अविरल अश्रुधारा बहन थाल्यो-साथीको मायाले हो या आफ्नै बितेका जीवनको घटनाले।

हाँसौं ल !

- सदिप सुब्बा
पाँचौं श्रेणी 'क'

एउटा पंजाबी र बंगाली महाशयहरूको बीचमा बातबिवाद चल्छ,

दुवैजनाले भन्छ, एउटा शहीदको नाम भनी एउटा दाही ताने। बंगालीले पहिले भगतसिंह भनेर एउटा दाही तान्छ पंजाबीको। पंजाबीलाई साह्रो रिस उठ्छ र त्यसले जलियाँवालाबाघ भन्छ र बंगालीको जम्मै दाही तानिदिन्छ।

शिक्षक - राजु, तिमी किन ढीलो आयौ ?
राजु - सर, सपनामा म अमेरिका गएको थिएँ।
शिक्षक - तिमी चैं किन ढिलो राजेन?
राजेन - सर, म राजुलाई छोड्न एयरपोर्ट गएको थिएँ।

डाक्टर - तिम्रोलागि एउटा सुखको, एउटा दुखको खबर छ।
बिमारी - डाक्टर, पहिलो दुःखको त्यसपछि सुखको भन्नुहोस्।
डाक्टर - दुःखको त यो छ कि तिम्रा दुइटै खुट्टा काट्नु पर्छ र सुखको यो कि पल्लोपट्टिको बिमारीले तिम्रो जुत्ता किन्ला जस्तो छ।

- महम्मद सहिद सुल्तान

एउटा मत्थु - नाउमा बसेको अर्को मत्थु सित भन्यो नाउमा छेड भएछ, पानी नाउमा भरिदैछ, अर्को
मत्थु - नाउमा अझै एउटा छेड बनाइदे, त्यो छेडबाट निस्किहाल्छ।

पुलिस - ('चोरलाई') तँ कसम खा तैले अब देखि चोरी गर्दैनस्।
चोर - सर, म पुरा अघाइसकेको छु। अहिले केही खाँदिन।

- समीर मुखिया
दशौं श्रेणी 'क'

श्याम - (एउटा अंग्रेजको घर देखाउँदै) म त त्यो घरको दोस्रो तलामा बस्छु।
राम - यही कुइरेहरूको चिहान छ, त्यहीं बस्ने तिमी किन र...? के भो?
श्याम - तर्साउँदैन?
राम - तर्साउँन त तर्साउँछ तर अंग्रेजीमा तर्साउने हुनाले म त्यति बुझ्दिन, त्यसैले ढुक्क छु।

'छोराको लागि केटी हेर्न गएका धर्ममा पोख्त बूढाले हुनेवाला बुहारीलाई सोधे।'

बूढा - नानी, रामायण र महाभारतको बारेमा भन्न सक्छ्यौं?
केटी - रामायणको बारेमा चाहिं थाहा छैन, महाभारतचाहिं बिहे भएपछि म हजुरकै घरमा देखाइदिउँ ला।

डम्बरे दाज्यू

- राजेश छेत्री
छैटौं श्रेणी

म हुँ एक घण्टी ठोक्ने
मेरो नाम हो डेविड टी० टी० कार्थक
पाठशालामा केटा केटीहरूले
बोलाउँछन् मलाई 'डम्बरे दाज्यू'-को सम्बोधन गरी।

फर्कन्छु घर साँझतिर
बिहान हुन्छ हतार हतार गरी
टाई-साई लगाई ठीकठाक भई
झर्छु स्कूल सात बजी

आउँछन् केटा-केटीहरू आठ बजी।
मेरो चाल ढाल देखेर
केटाकेटीहरू हाँस्छन् मरिमरि
जान्दछन् सबैले मलाई
डम्बरे दाज्यू हो भनी।
केटा केटीहरूले खजूरकको बोटमा ढुङ्गा हान्दा
खेद्छु हातमा लिई लौरो
क राउँछु म धोक्रो सुकाई सुकाई
जिस्काउँछन् नानीहरू मलाई घरिघरि

अब त बित्यो मेरो आधा जिन्दगी
मेरो प्यारो सुमाइटको सेवा गरिगरि।
ईश्वरको दया ममाथि रहे
अझै गर्नेछु सेवा सुमाइटको जीवनभरि॥

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चरीको विलाप

- पोखराज राई
छैटौं 'क'

नमार्नू है चरी
रून्छिन् घरी-घरी
चरीलाई मार्‍यो भने लाग्छ हामीलाई पाप,
बिचरी चरीको आशुँले लाग्छ सराप।

बिचरी चरीलाई बनाउँछन् शिकार
यस्तो निष्ठुरीलाई हाम्रो छ धिक्कार,
सुन्दर देश हिमालको छाँया,
चरी रूवाई सुन्दा हामीलाई लाग्छ माया।

खेलाड़ी रोनाल्डो

- शारोन कुमार शाही
दशौं श्रेणी

यूरोप च्याम्पियनको पुरस्कारले दुइ पल्ट विभूषित भएका एक्काइस वर्षीय रोनाल्डो उनको पुरा नाउँ हो रोनाल्डो लुइज नाजरियो डे लिमा। ब्राजीलका बेन्टो रिभेइरो नगरको एउटा थोत्रो बस्तीका निवासी हुन् रोनाल्डो। उनी तेह्र वर्षको छँदा उनका आमा-बाबुबीच सम्बन्ध विच्छेद भयो। उनकी आमा सोनियाले पिजा बेचेर उनको पालन-पोषण गरिन्। उनकी आमाले त्यस्तो दुःख कष्ट सहेर उनलाई हुर्काएता पनि उनले कहिल्यै पढाइ-लेखाइतिर ध्यान दिएनन्। अतः उनको शैक्षिक योग्यता प्राथमिक विद्यालय स्तरसम्म नै सीमित रह्यो। अहिले उनी एक्काईस वर्षका भएका छन् साथै उनी एक धनवान व्यक्ति पनि बन्न पुगेका छन्।

यूरोपमा अहिले कुनै पनि क्लब रोनाल्डोलाई आफ्नो टीममा राख्न ठूलोभन्दा ठूलो मूल्य चुकाउन तयार हुन्छन्। रोनाल्डो पहिले स्पेनको बार्सिलोना क्लबबाट खेल्थे। गत वर्ष उनले बार्सिलोना क्लबलाई यूरोपियन कप बिजयी कपमा विजयी बनाएका थिए साथै आउँदो सन् २००६ सालसम्मको निम्ति उनले बार्सिलोना क्लबसित अनुबन्ध गरेका थिए। अनुबन्ध अनुसार उनले सत्र लाख अमेरिकी डलर पाउने थियो, तर त्यसलाई पनि बढ़ाएर उनले पाउने पारिश्रमिक बत्तीस लाख अमेरिकी डलर पुऱ्याइएको थियो तर यसपाली उनले बार्सिलोना क्लबसंगको अनुबन्ध रद्द गरेर त्यसभन्दा बढ़ी रकममा इन्टरमिलन क्लबबाट खेल्न थालेका छन्।

रोनाल्डोले भनेका थिए इन्टरमिलनको जर्सी लगाएर प्रथम प्रयासमा नै मैले यत्रो ठूलो उपलब्धि प्राप्त गरे।

रोनाल्डो सानै उमेरदेखि फूटबल भनेपछि हुरूक्क हुन्थे। उनी रियो नगरमा प्रायः बल खेल्दै हिँडेथें। सधैं नै उनी आफ्नो सिरानी नजीकै बल राख्ने गर्थे। उनी फूटबल खेल्न जति मन पराउँथे, त्यति नै उनले यसमा दक्ष हुने वरदान पनि पाएको प्रतीत हुँदछ। पन्ध्र वर्ष पनि नपुग्दै उनले फुटबलमा आफ्नो असाधारण खेल देखाउन थाले। शुरूमै उनले क्लब स्तरीय खेलमा वटा म्याचमा ५४ वटौ गोल गरेर दुइ हजार अमेरिकी डलर पुरस्कार स्वरूप पाएका थिए। रोनाल्डोले एकै वर्षमा एकसय दशवटा क्लब म्याचमा एकसय आठ गोल गरेर एउटा कीर्तिमान स्थापित गरेका छन्। उनलाई ब्राजीलको राष्ट्रिय टीममा पेले पछिका सबैभन्दा कम्ति उमेरका प्रतिभाशाली खेलाडी मानिन्छ। रोनाल्डोका अति प्रिय खेलाडीहरूमा पेले, मार्को म्यान बास्टन अनि अर्जेन्टिनियाका डिगियो म्यारोडोना। जहाँसम्म रोनाल्डोको आयको कुरा छ हालसम्म उनले झण्डै बीस करोड अमिरिकी डलर आर्जन गरिसकेका छन्।

शान्तिको चित्कार अशान्तिको पुकार

- दिनेश तामाङ्ग
बाह्रौं श्रेणी 'कला'

अहो मित्र तिमी कता हिड़ेको
मेरो प्रश्न छ उसलाई
मित्रको जवाब
म त शान्ति खोज्न हिड़ेको

म बुझ पचास मन्छु कता गई शान्ति?
मेरो अर्को प्रश्नले उसलाई
अशान्तिले खोन्चेर लग्यो
लौ त मित्र म गएँ
मलाई शान्ति खोज्नु छ।

म सोच्नलाग्छु
उसले कहाँ पाउला शान्ति
आज उसको शान्ति बलकृत भएकी छे
उ नग्न अवस्थामा लाश भएकी छे
अशान्ति उसको हत्यारा हो।

म उसलाई कसरी भनूं कि
मैले नै उसको शान्तिलाई बलकृत गरेको छु भनेर
अशान्तिको एउटा नाम म नै हुँ
त अशान्ति मैले मात्र होइन
तिमीलाई हत्या गरेकी, तिमीलाई नग्न बनाएको।

त्यो समाजले पनि हो
तर समाजले मात्र होइन समाजमा रहने
मानिसहरूले तिम्रो शान्तिलाई बलकृत गरेका छन्
फेरि त्यो समाजमा रहने निदोर्षी मानिसहरूले होइन
समाजका घुसखोर र देशका नेताहरूले
तिमीलाई मनपरि बलत्कार गरेको छ

मैले त एक शान्तिलाई अशान्तिको सहायता
लिई बलत्कार गर्दा लाखौं अशान्तिको जन्म
हुन्छ भन्ने मलाई थाहा थिएन मित्र त्यहाँ त
दूध चुस्ने बालक बाहेक अरू सबले तिम्रो
शान्तिको हत्या गरेको छ

यसैले म तिमीलाई बिन्ती गर्छु
शान्ति नै नखोज, शान्ति संसारदेखि लोप भएको छ
यहाँ अशान्तिको राज भएको छ॥

मान्छे

- सुशील छेत्री
सातौं श्रेणी 'सी०'

यो युगको मान्छे
लाग्छ मानौं मान्छे नै होइन!
स्वार्थको पुजारी मान्छेले
दानवको रूप लिइसकेको छ,
यसैले मान्छे भनी विश्वास गर्नु पनि साहो छ।

* * *

गरीब आमाको सपना

- *विकास कर्मकार*
एघारौं श्रेणी 'कला'

तिमी त कति निष्ठुरी भएछौ,
यहाँको परिवेशमा अंगालिएर
गाउँले आमाको सपना टुक्राई
आफ्नै मोजमा संगालिएर ॥१॥

चित्त नबुझे भएछौ तिमी,
परिवर्तन मात्र देख्छु तिमीमा,
शहरको हावामा बाँच्ने भएछौ तिमी
गाउँहरूको माया छैन तिमीमा ॥२॥

गाउँलेहरूलाई थुक्छौ तिमी,
तर भरिएको छ भारत गाउँहरूले
गाउँले खाना खान्छौ तिमी
फेरि गाउँहरूलाई थुक्छौ तिमी ॥३॥

थुक तिमी आफैले आफैलाई,
आमाको सपना साकार नहुदाँखेरि
शान्ति देऊ सबैलाई
आत्माको घाउ बल्झिदाँखेरि ॥४॥

न बल्झाऊ तिमी आत्माको घाउ,
गरीब आमा रून्छिन्
न टुक्राऊ तिमी आमाको सपना
आमा प्यासै प्यासमा मर्ने छन् ॥५॥

पर्यावरण - एक छोटो प्रंसग

- विनय छेत्री
बाह्रौं श्रेणी 'खेतीपाती' विभाग

हिज आज प्रायः सबै वर्गका मानिसहरूमा पर्यावरणको चर्चा सुनिन्छ अनि ज्यादा जसो 'वृक्ष रोपन' कार्यक्रम र सोही कार्यक्रमबारे चर्चा चलेको पाइन्छ। अतः वृक्ष-रोपनलाई नै प्रायः पर्यावरणको अर्थमा लिइएको पनि पाईन्छ।

यद्धपि हामीले सधै देखिरहेको हाम्रो पृथ्वी, आकाश जलवायु, झार-जंगल, खोला-नाला, तथा सामाजिक वातावरण यी जम्मै विशेषताहरू नै वास्तवमा पर्यावरण हो। कुनै पनि प्राणी जन्मनासाथ पर्यावरणको परिधिभित्र बाँधिएको हुन्छ, यसैले उसको उत्तरोत्तर वृद्धि, प्रगति र स्वाभाविक बारे सम्म पर्यावरणमा नै सम्भव हुन्छ, यसो हुनाले प्राणी तथा मानिसलाई बाँच्न स्वच्छ पर्यावरणको अति नै आवश्यक हुन्छ। यस अर्थमा केवल रूख रोपाइले मात्र पर्यावरण बाँच्छ भन्नु मूर्खता नभए पनि भूल धारणा अवश्य हुन्छ किनकि मानिसलाई सहजरूपमा जिउनु घरको वातावरणदेखि नै प्रभाव पर्ने हुनाले, सर्वप्रथम घरेलु वातावरण नै शुद्ध एवं आत्मिय हुनपर्छ। त्यसपछि विद्यालय, कार्यालय अथवा कार्यक्षेत्रको वातावरण पनि त्यतिकै सहज, स्वच्छ एवं प्रेममयी हुन जरूरी छ। साथी संगतको परिवेशसम्म नैतिक एवं कृतको छ भने, त्यहाँ बौद्धिक वृद्धि हुन्छ फलस्वरूप एउटा सभ्य, व्यक्ति तथा कुशल नागरिक तयार हुन्छ, यसो हुनु नै पर्यावरणको विकाश हो। हामी विवेकशील प्राणी हौ। यसैले पर्यावरणकै आधारमा मात्र विश्व ब्रह्माण्ड तथा मानव सभ्यता सम्भव भएको कुरो भन्नु हुँदैन। आज हाम्रो पर्यावरण क्षत् विक्षत् किन भइरहेछ ? किनकि, हामीमा ज्यादा लोभ, ईर्ष्या, धन-सम्पत्ति थुपार्ने चाहे, भौतिक साधनहरूको ज्यादा प्रयोग र शौक, अशिक्षा, बेईमानीपन्, बेकारीपन् इत्यादि कारणहरू हुन्। हामी कतिसम्म नीचप्रवृत्तिमा लागेका छौं भने, कतै रूख मासेर मौज गर्छौं, कतै बालुवा खनेर व्यापारी बन्छौं कतै पानी, पौवा-पाटी सम्मका ढुंगाहरू चोरेर पेट भर्दैछौं- यी सब हाम्रो मनोवृत्तिका कमजोरी पक्षहरू हुन् साथै पर्यावरणप्रतिको विश्वासघात्।

यसरी पर्यावरणलाई असन्तुलन् बनाएपछि, त्यसैको प्रतिक्रिया हो, कहिले अनावृष्टि, कहिले अवृष्टि कहिले खडेरी, कहिले पहिरो-बढी यी जम्मै विनाशकारी प्राकृतिक प्रकोपको जवाफदेही अब कसलाई दोष्याउने?

केही दिन अघि मात्र दार्जीलिङ पहाडभरि पहिरोको, प्राकृतिक प्रकोपले वातावरण नै भयावह भएको थियो, त्यसको पूर्व पृष्ठभूमि अर्थात् कारणहरू केलाएर हेर्ने हो भने पर्यावरण कै विनाशबाट यी दुर्घटनाहरू भएको पाइन्छ।

अतः अब हामी सबैमा पर्यावरणले दिएको सम्पत्तिहरूको जगेरा गर्ने, विनाश कार्यहरू रोक्ने साँचो प्रण हुनुपर्छ, अन्यथा एक दिन हामीले हाम्रो रमाईलो संसार नै हराइपठाउनेछौं।

जे खानेकुरो होइन त्यसको निम्ति किन पैसा खर्च गर्छौं ?....
ध्यान दिएर मेरो कुरा सुन, र जे कुरो असल छ त्यही तिमीहरू खाऊ, र स्वादिष्ट थोकहरू खाएर तिमीहरू सन्तुष्ट होऊ। यशैयाह ५५ २

महाकवि लक्ष्मीप्रसाद देवकोटा

- जय प्रकाश सुब्बा
बाह्रौं श्रेणी 'कला'

महाकवि लक्ष्मीप्रसाद देवकोटाका जन्म जन्म : सं० १९६६, २७ गते कार्तिक महीना, लक्ष्मी पूजाको दिन, काठमाण्डौंको डिल्ली बजारमा भएको थियो।

उनका माता पिताका नाम पं० तिलमाधव देवकोटा अनि अमरराज्यलक्ष्मी देवकोटा थिए। उनको बी० ए० बी० एल०-सम्म शिक्षा पाएका थिए।

लक्ष्मीप्रसाद देवकोटाको पिता, कवि र संगीत प्रेमी पनि हुनु भएकोले पिताका प्रभाव स्वरूप देवकोटाका हृदयमा बाल्यकालदेखि नै कविताप्रति अभिरूचि जागृत भयो।

सं० १९८१ मा पन्द्रह वर्षको उमेर पुग्दा उनको विवाह काठमाण्डौको तेह्र वर्ष पुगेकी मनदेवी चलिसेसित सम्पन्न भएको थियो। सं० १९८२-मा काठमाण्डौंको दरबार हाईस्कूल बाट मेट्रिक र सं० १९८५-मा आई० फस० सी०-को परीक्षामा उनी उत्तीर्ण भए पछि सं० १९८७-मा बी० ए० परीक्षा पास गरे। सं० १९९०-मा उनले पटना विश्वविद्यालयबाट बी० ए०, बी० एल० समाप्त गरिसक्नु भएपछि, उनको त्यसै बेलादेखि पारिवारिक आर्थिक अवस्था राम्रो नहुँदा उनले एम० ए०-को परीक्षा भने दिन पाउनु भएन।

सं० २०००-मा उनले लेखकका रूपमा तीन चार वर्षसम्म नेपाली भाषानुवाद् परिषद्मा काम पनि गरेका थिए। सं० २००३-मा उहाँ त्रिचन्द्र कालेजमा नेपाली साहित्य तथा अंग्रेजीका प्राध्यापकका रूपमा नियुक्त हुनु भएका थिए।

उनी राणा शासकको अत्याचार खप्न नसकी सं० २००४ देखि २००६ सम्म स्वदेश छोड़ी विदेशिनु भई बनारसमा आई स्थानीय नेपाली राष्ट्रिय काँग्रेसमा सक्रिय कार्यकर्त्ता भएका थिए। अनि त्यसै कालमा 'नेपाली काँग्रेस'-को मुखपत्र 'युगवाणी'-का उनी प्रमुख सम्पादक पनि बनेका थिए।

सं० २००८-मा सांस्कृतिक परिषद्ले उनको अभावग्रस्त अवस्थालाई देखेर उनलाई ने० रू० १५० मासिक भत्ताका रूपमा दिने उदारतापूर्ण व्यवस्था मिलाएको थियो। सं० २००९-मा उनी नेपालको सल्लाहकार सभाका सदस्य-पदमा, मनोनीत भएका थिए। सं० २०१०-मा उनको विदेश भ्रमण आरम्भ भएको थियो। उनी प्रतिनिधि मण्डलका सदस्य भई त्यस चौथो 'विश्व-युवक महोत्सव'-मा भाग लिई रूमानिया र चीन पनि गएका थिए।

त्यसपछि प्रायः पाँच वर्षपछि उनी श्री माधवप्रसाद घिमिरेसित तासकन्दमा भएका 'अफ्रो-एशियाली लेखक सम्मेलन'-मा भाग लिन भएका थिए। अनि त्यस्तैमा उनको स्वस्थ्य बिग्रन लागेकाले उनी मस्कोको अस्पतालमा चार हप्तासम्म बसेपछि स्वास्थ्यमा केही सुधार भएपछि आफ्नी श्रीमतिसित उनी काठमाण्डौं फर्केका थिए। उनी सभापतिको पदमा पनि पुगेका थिए थिए। जब 'नेपाली साहित्य परिषद्'-को काठमाण्डौंमा स्थापना भएको थियो। त्यस्तै 'काव्य प्रतिष्ठान' बाट प्रकाशित हुने 'इन्द्रेनी' पत्रिकाका सं० २०१२-मा उनी सम्पादक भएका थिए। त्यसको प्रायः एक वर्षपछि उनी राजकीय प्रज्ञा प्रतिष्ठानको सदस्य पनि बनाईएका थिए।

उनी 'शिक्षा' तथा 'स्वायत्त-शासन' मन्त्रालयका मन्त्री बनाइएका थिए तब सं० २०१४-मा नेपालमा डा० के० आई० सिंह प्रधान मन्त्री हुनुहुन्थ्यो।

सं० २०२३-मा उनलाई त्रिभुवन पुरस्कारद्वारा राजकीय प्रज्ञा प्रतिष्ठानले सम्मानित गरेका थिए।

उनको नसिकाईकन चुरोटको खिली तालु बानी थियो। सं० २०१५-मा उहाँको क्यान्सर रोग लागेको थियो। उहाँको उपचारका निम्ति भनेजस्तो सहयोग कहींबाट उहाँलाई प्राप्त भएन र सं० २०१६, २९ गतेका दिन उहाँको मृत्यु भयो।

शारदा प्रकाशन कालदेखिनै देवकोटाले कविता लेख्न आरम्भ गर्नु भएको हो। उनका रचनाहरूमा लय र वर्णनको सुन्दर समावेश तथा अध्यात्मवाद र भौतिकवाद अनि कतै-कतै संस्कृतका शब्दहरूको बाहुल्य र संगीतात्मकता पाइन्छन्। प्रकृति विषयका रसिला र मनमोहक शैलीले गर्दा देवकोटाले आफ्नो पाठकहरूको हृदयमा सजिलै विजय पाउनु भयो। सं० १९९२-मा उहाँले 'मुनामदन' कविताका छन्दमा लेख्नु भएको खण्डकाव्यले उहाँको कविताका चरम सीमाको परिचय थियो। एकै रातमा कुञ्जिनी (खण्डकाव्य) लेखेर दश दिनमा 'सुलोचना' र तीन महीनामा 'शाकुन्तल' (महाकाव्य) लेखिसिध्याएका थिए र यसरी उनी कही पनि हुँदा, कुनै पनि समय, अनुरोध गरिएको कुनै पनि विषयमा तत्कालै कविता रच्नसक्ने क्षमता उनमा रहेको हुनाले उनी नेपाली जगत्मा 'आशुकवि'-का विशेषणले विभुषित भए।

उनका प्रकाशित कृतिहरू

खण्डकाव्य -

(१) मुना-मदन (खण्डकाव्य), (२) राजकुमार प्रभाकर, (३)कुञ्जिनी, (४) लूनी, (५) बसन्ती, (६) म्हेन्दु, (७) सीता-हरण, (८) रावण-जटायु युद्ध, (९) कृषि-बाला, (१०) मायाविनी सर्सी, (११) दुष्यन्त-शकुन्तला भेट, (१२) नवरस, (१३) मैना,

महाकाव्य -

(१) सुलोचना, (२) शाकुन्तल, (३) महाराणा प्रताप, (४) वनकुसुम, (५) प्रमेथियस।

कविता संग्रह -

(१) पुतली, (२) भिखारी, (३) छहरा, (४) चिल्ला पातहरू, (५) मनोरञ्जन, (६) गाइने गीत, (७) भावना गांगेय, (८) आकाश बोल्छ।

नाटक, निबन्धहरू :

(१) म्याकबेथ, (२) कटक, (३) लक्ष्मी कविता-सग्रह, (४) दाडिमको रूखनेर, (५) लक्ष्मी कथा-संग्रह, (७) लक्ष्मी गीति-संग्रह।

अरू रचनाहरू :-

(१) लक्ष्मी निबन्ध संग्रह (२) प्रसिद्ध प्रबन्ध संग्रह (३) चम्पा (४) पहाड़ी पुकार, (५) सुनको बिहान इत्यादि।

उनको मृत्यु वि० सं० २०२६-मा काठमाण्डौंमा भयो।

संस्कृति

- अशोक खवास
आठौं श्रेणी 'बी'

संस्कृति भन्ने शब्द आज एउटा सामान्य शब्द भएको छ। संस्कृति भन्नाले हामी आफ्नो कला, भाषा, इतिहास, धर्म, कर्म आदि बुझ्छौं। संस्कृति भन्नु जति सजिलो छ, यसको अर्थ खोज्नु उतिनै गाह्रो छ। हाम्रो समाज र देशलाई अघाडि बढाउनको निम्ति जसरी खानीबाट निकालिएको धातुलाई गलाएर कुनै चीज बनाएर व्यवहार गरिन्छ, यसरी समय अनुसार मानिसलाई सुधारी समाज, देश र जातिको निम्ति उपयोगी बनाइन्छ। कुनै पनि मानिस एक्लो र एकान्तमा बस्न सक्दैन र त्यो मानिस जुन ठाउँमा बस्छ त्यही ठाउँका व्यवहारहरू अप्नाउँदछ र उसको खाना-पिना, लुगा-फाटा, चाल-चलन, बोली-बचन, व्यवहार, भाँडा-वर्त्तन, घरद्वार, धर्मकर्म रीतिरीवाज इत्यादि व्यवहारहरू सामुहिक बन्छ। यसरी एउटाले अर्कोको अनि एकार्काका गुणहरू ग्रहण गर्छ। त्यही गुण प्रत्येक मानिसको संस्कृति बन्छ। यसैले संस्कृति मानिसको सामुहिक व्यवहार हो।

वसन्त ऋतु

- निर्मल अधिकारी
बाह्रौं श्रेणी 'कला'

हरियाली वसन्त ऋतु आउँदा कोइली गाउँछे गीत,.
प्रकृतिको हरियालीसित उसले लाउँछे मित।
पिञ्जरामा परेकी मैना चरी देख्छे वसन्त ऋतुलाई
आज उसले सम्झन्छे स्वतन्त्र छ उसलाई॥

फुल्छन् फूलहरू जंगलमा भिन्न-भिन्न जातमा,
विहानी पखमा शीतको थोपा टल्कन्छ पात-पातमा।
मानवजाति गाउँछन् गीत, लाउँछन् माया-प्रीत
यही वसन्त ऋतुमा प्रकृतिसँग लाउछन् मित॥

शिखर टाढा देखिन्छ आज हिमरेखा छरे झैं
लेखिन्छ आज यो सुन्दर दृष्य प्रकृति नाँचे झैं।
स्वर्गदेखि अप्सरा आउँछन् नाँच्न र गाउनलाई'
यहाँको आज वसन्त ऋतु स्वर्गमा लानलाई॥

प्रकृति नाँच्छिन् आज यहाँ वसन्त ऋतुलाई देखेर,
वसन्त ऋतु हिड्दछिन् यहाँ प्रकृतिलाई देखेर।
दुइ महीना बस्छिन् वसन्त ऋतु छाड़ेर
प्रकृति बस्छिन् उदास भई प्रतीक्षा साँचेर।

साथी

- दिपेश थापा
छैटौं श्रेणी

सँधै सँधै साथ दिने
दुःखको समयमा सहायता दिने
हरेक परिस्थितिमा पछि नहट्ने
यस्तो पो है साथी सँधै साथ दिने।

आपदको हरेक क्षणमा पनि
निःसंकोच हात बढाउने
तिनलाई नै यो भनिन्छ साथी
सँधै साथ दिने।

जीवनको हरेक खुड़किलोमा
हातमा हात मिलाइरहने
सँधै असल संगति सल्लाह दिने
यो नै है साथी सँधै साथ दिने

जब मलाई दुःखले पोल्दा रून्छु
विवशताले जब म लड़छु
तब मेरो आँसुलाई पुछिदिने नै साथी
सँधै साथ दिने।

"झुकेको छ सबै धान्य, ठाड़ो छैन कुनै पनि,
उपकार गुणी व्यक्ति, यस्तै हुन्छ जहाँ पनि"

- लेखनाथ

मानिस

~ असीम खवास
बाह्रौं श्रेणी

मानिस!
यो विशाल पृथ्वीमा केवल एउटा किटाणु
सरह मात्र छ। तर उ मात्र एउटा यस्तो प्राणी हो,
जसले बिचार गर्छे, अथवा बिचारशील प्राणी भनिन्छ।
किनभने उसले एउटा मस्तिष्क लिएर जन्मेको छ, जसमा,

कौतूहल, जिज्ञासाको श्रोतहरू उब्जने गर्छ -
उसले चिंतन गर्छ,
उसले चिंतन गर्छ कि,
उसको वास्तविकता के छ?

यस्तो विशाल ब्रह्माण्डमा उसको के अस्तित्व छ?
उ कहाँ बाट आएको हो?
किन आएको हो?
अनि उसको जीवनको उद्देश्य के हो? इत्यादि इत्यादि

मानिस, जब यहाँ आयो, यो सृष्टिको असीमतामा
अन्तरिक्षको शून्यता भित्र आफैलाई हराइपठायो।
फेरि त्यसभित्र पातलको बिस्तार, आकाशको फैलावट,
पर्वतको उँचाइ नदीहरूको उद्गारलाई देखेर औ

हावाको झोकालाई सुनेर उभित्र डर उत्पन्न भयो।
कहिले उसले सृष्टिको प्रतिभाभित्र आत्मा समर्पण गऱ्यो।
त कहिले उसले आफ्नो भएभरको बल अनि साहसलाई समेटेर
सम्पूर्ण सृष्टिका थोकहरूलाई दमन गर्न खोज्यो।

यसै सिलसिला चल्दा चल्दा एक समय देखि उसले
आफैलाई सम्पूर्ण सृष्टिका थोकहरू भन्दा सर्वश्रेष्ठ तुल्यायो।
सारा सृष्टिहरू मध्ये उसले आफैलाई सर्वश्रेष्ठ पाउँदा,
ती सृष्टिका अरू थोकहरू देखी उसको भय हराएर गयो।
यसैले -
यदि "जुलियान हक्सले (Julian Huxley)-को भाषामा भन्नु हो भने-अन्य प्राणीहरूको तुलनामा मानियको स्थितिको बारेमा उसको अन्य कथा सँधै नै घड़ीको पेन्डुलम (Pendulum)-को स्पन्दित रहेको हुन्छ। कहिले यसले आफैलाई सम्झिन्छ त कहिले उच्चतम। हाम्रा केही महान् विचारकहरूका भनाईहरू यसप्रकार छन् : कार्लाएल (carlyle)-को भनाई अनुसार मानिस एउटा श्रोत हो, जसको बारेमा कहाँ बाट उत्पन्न भएको हो भन्न सकिँदैन, तर यो न त कुनै बटुवा न नै हिंस्रक पशु-मानिस एउटा सभ्य बोल्ने, अभिलाषा राख्ने प्राणी हो।"
डब्लू टेम्पल (W. Temple)-को विचार अनुसार मानिस एक्लै सँधै जन्म लिन्छ सारा जीवन अपवाद एवं निन्दामा बिताउँछ अतः असफल नै रही लुप्त हुन्छन्।
गेटे (Goethe) भन्छ कि मानिस अँध्यारोमा रहने एक अस्तित्व हो। उ कहाँबाट आएको हो अनि कहाँ जानु छ, उसलाई थाहा हुँदैन। उ यस संसारको विषयमा साधारण ज्ञान हासिल गर्छ अनि आफ्नो बारेमा त्यस भन्दा पनि कम्ति मात्रामा। तरैपनि यस्तै भए पनि मानिसको स्वभाव भद्र छ। त्यसको आत्मा प्रज्ज्वलित हुन्छ। जब सम्म उ यो माटोको शरीरमा रहन्छ प्रज्ज्वलित भइरहन्छ, अनि जब माटोसँग मिल्न जान्छ मानिसहरूको महिमा एवं प्रशंसाको कारण बन्न जान्छ।
हजलिट (Hazlitt)-को दृष्टिमा मानिस एउटा राजनैतिक स्वभाव राख्ने रचना हो।
गोल्डस्मिथ (Goldsmith)-को भनाई अनुसार मानिस संसारमा एक दर्शक अथवा प्रशंसकको रूपमा पठाइएको हो।
बर्क (Burke)-को मत अनुसार मानिस यस्तो जनावर हो जो आफ्नो खाना पकाएर खाने गर्छ। हर्बस्ट (Hurbust) भन्छ कि मानिस ईश्वरको प्रतिबिम्ब हो।
स्टर्लिंग (Sterling)-को दृष्टि अनुसार मानिस एक यस्तो जीव हो जो अन्धकारमा समेटिएको हुन्छ। डारविन (Darwin)-को भनाई यसप्रकार छ - पृथ्वीको उत्पत्तिपछि प्राकृतिक शक्तिहरूको आपसमा प्रतिक्रिया जुझाइ एवं सहायताको कारण करोड़ौं वर्षपछि अकस्मात; जीवनको प्राथमिक चिन्ह प्रकट भयो अनि एउटा लामो युगपछि एउटा सुक्ष्म (Microscopic) कीटाणुको रूपमा प्रथम चोटी जीवनको शुरूवात भयो। तुच्छ किटाणुले विकासको दुइवटा पथहरू अप्नायो, एउटा त असंख्य वृक्ष पौधाको रूप लिएर वनस्पत्ति जगतमा देखा पऱ्यो अनि अर्कोपट्टि जिव जन्तुको रूपमा प्राणी जगत्मा असत्य एकाईहरूमा देखा पऱ्यो फेरी बाँदर अथवा चिम्पाञ्जी देखि एउटा अत्यन्त विकसित, संवेदनशील मानवको रूपमा देखा पऱ्यो।
फ्रायड (Freud)-को विचार छ की मानिसको व्यक्तित्व केवल उसको चेतनामा आधारित छैन, तर उसको वास्तविक अंश उसको चेतनाको पछि लुकेको हुन्छ, जसलाई फ्रायड 'अचेत' (Sub conscious)-को नामले पुकार्छन्। मानिसको सारा आचार, व्यापार उसको भावना, अनुभूति, अभिरूचि साथै प्रकृति सबैले अचेत अवस्थाबाट नै उत्पन्न हुने गर्छ। 'चेतना' यो 'बेहोशी' (अचेत)-को एउटा सानो साथै छोटो अंश मात्र हो। यसै अचेतपनामा (Sub consiousness)-मा नै एउटा अतृप्त 'काम वासना' आफ्नो सन्तोषको निमित्त हरेक पुरूष एवं स्त्री हरसमय विवश हुन्छ। अतः मानिसको सारा जीवन साथै उसको सबै कार्य आफ्नो जोड़ी खोज्नुको चिन्तामा लगिरहन्छ मैकडगल (Macdugal) भन्छ की मानव एउटा जनावर हो, जसलाई काममा लगाउनको निम्ति उभित्र धेरै प्रकारका अन्तर चेतना राखिदिइएको छ। मानव यी अन्तर्चेतनाहरूको यन्त्र, दास अनि अधिकारभित्र रहेको हुन्छ। जसले यो अर्तचेतना आफ्नो स्वार्थ पूर्तिको एउटा साधन मनिमान्दछ। प्रकृतिले अन्तर्चेतनाको केवल एउटै उद्देश्यको लागि पैदा गरेको हो। त्यो चाँही मानिसको अस्तित्वको रक्षा।
मार्क्स (Marx) –सब भन्दा पहिला मार्क्सले मानिसको आर्थिक स्थितिको बारेमा जोड़दिएकोछ। मार्क्सको दृष्टिमा मानिसको आर्थिक आवश्यकता नै मानिसको इतिहासमा मौलिक बिन्दु हो। अतः मानिस यसैलाई पूरा गर्न जीवन बिताइदिन्छ अर्थात मानिस आर्थिक पशु हो।

हास्य कविता

म टिस्टा भ्यालीको बाँदर

- विशाल छेत्री
नौं श्रेणी 'क'

म टिस्टा भ्यालीको बाँदर
न फादर, न त मदर
न ब्रदर, न त सिस्टर,
यात्री मेरो दाता
गाड़ीसंग छ मेरो नाता।

जब मलाई लाग्छ भोक,
गाड़ी हेर्छु चन्द्रलोक,
ल्याए भन्छु यात्रीले
मेरो निम्ति खाने थोक।

यात्रीले दिएको केरा देखेपछि
आउँछ हाम्रो डेढु बोस
अनि केराको निम्ति
हाम्रो हुन्छ खोसा खोस
म टिस्टा भ्यालीको बाँदर।

* * *

मेरो गाउँ

- महेश राई
छैटौं श्रेणी 'सी०'

हरियो वनको काखमा
पहाड़ कन्दराको बीचमा
स्थित छ मेरो गाउँ।

प्रकृतिको आँगनमा
कोइलीको मीठो बोलीमा
सुन्दर लाग्छ यो मेरो प्यारो गाउँ

खोला नाला, डाँड़ा काँड़ा
झार जंगलले भरिएको
यो मेरो सानो गाउँ

यसैले प्राण भन्दा प्यारो
जीवनभन्दा बढ़ता
यो मेरो सानो गाउँ।

"हिलैमा म्यागुतो बस्छ, हिलैमा कमल स्थिति,
स्थानले मात्र के गर्नु? भिन्नै छ गुणको गति॥"
- लेखनाथ

दुर्पिन डाँड़ा

- सुदीप खतिवडा
सातौं श्रेणी

दुर्पिन डाँड़ा मेरो घर टाड़ा को भन्न सक्छ र!
मनको चोट मनैमा हुन्छ को देख्न सक्छ र।

विगतका दिनले चिमोटिर्दिदा यो छाती पोल्दछ।
मनको कुरा भन्न नसके पनि कलमले खोल्दछ।

घरको छोरा परदेश जाँदा उजाड़ लाग्दछ।
घरको छोरी गाउँलेको बोली कानैमा जाग्दछ।

गाउँको डाँड़ा, हरियाली काँड़ा, आखामैं नाँच्दछ।
यो दुःख भुलिजाउँ भन्छु मनैले सोच्दछ।

* * *

कालिम्पोङको समस्या

- खाण्डु दोर्जी भुटिया
छैटौं श्रेणी 'बी०'

यो कालको कस्तो हो जाल,
कालिम्पोङ शहरको यस्तै छ हाल
पहिला सुनौं कथा पानीको
कसैलाई छ पानी माटो सरी
भने, कसैलाई छ यो तेल सरी
हेर्नुपर्छ यहाँ सात र आठ बजी
हुन्छ कलमा मानिसको ताँती
पानीको लागि हुन्छ होडबाजी
जसको शक्ति उसैको भक्ति।
अब सुनौं कथा बिजुलीको
कसैका घरमा छ बिजुली पर्याप्त मात्रामा
कसैसित छ सुनको मात्रामा
लाबा, साङसे, लोले आदिमा
छैन बिजुली कसैको घरमा।
अब लागौं कलेजतर्फ
कालिम्पोङमा राम्रो कलेज छैन
विज्ञान कलेज त छँदैछैन
पढ्यौ यदि हामीले राम्ररी
जानुपर्छ दार्जीलिङ, घरको माया मारी
अब त बुद्धिमा पस्यो होला केही ज्ञान
बुझ्यौं होला सरकारको छैन यसमा ध्यान
सोझापन हो यसको कारण
सिक्नुपर्छ हामीले चेतनाको ज्ञान।
अन्तमा मेरो बिन्ती यति छ
गर्नु हो भने समस्याको समाधान
दिनुपर्छ हामीले भ्रातृप्रेमको बलिदान।

निर्माण

- धिरज घतराज
नवौं श्रेणी

आज
यी फोस्रा आडम्बर त्यागी दम्भ र मिथ्या अहंकार
स्वच्छ अनुशासित, सुयोग्य र होनहार विध्यार्थी बन्न।

मैले गर्नु छ अध्ययन, मैले गर्नु छ निर्माण,
आफैलाई गर्नुछ निर्माण।

ब्राह्माण्डमा सूर्यको वरिपरि
पृथ्वी र चन्द्र आ-आफ्नो परिधिमा अनुशासनवद्ध गर्दछ परिक्रमा
छुटिन्दछ रात र दिन,
जीवनमा त्यसरी नै संयम र परिश्रमको
परिधिमा परिक्रमा गर्दै हटाई अँध्यारो अज्ञानताको

गर्नुछ ज्ञानोदय, मैले बन्नुछ विद्वान्
मैले गर्नुछ निर्माण, आफैलाई गर्नुछ निर्माण।
अनि
मेहे बिनाको दाइ झैं, यो समाज, यो देश
द्वन्द्वात्मक अशिष्ट वातावरण, यो संघर्षमय परिस्थितिमा
सुयोग्य मार्गदर्शक।

मानिस भएर मानिस झैं बाँच्न, मलाई बन्नुछ युग पुरूष
मैले गर्नुछ निर्माण, आफैलाई गर्नुछ निर्माण।

बघैंचा

- विनोद ठकुरी
छैटौं श्रेणी

बघैंचामा फलहरू छन्
फूलबारीमा फूल
सधैंभरि नाँचिरहन्छन्
पुतली भवंराको हूल।
फूलबारीमा फूलको वासना
बघैंचमा फलको
चरा-चुरूङ्गी गीत गाउँछन्
शोभा बढाउन यसको।
हामी पनि फूलले झैं
भविष्य सिंगारौं।
परिश्रम गरी पढेर
देशको विकाश गरौं।

हराएको छ मेरो शान्ति

- राजेश सुब्बा
एघारौं श्रेणी 'कला'

शान्तिसंगले बाँचेर खान
शान्तिसंगले जीउन
यहाँ मैले पाएको छैन।
पाएको क्षणिक सुखसँग

जीवनको मोल दाँजेर
बाँचिदिनु परेको छ मैले
जीउँदो लास झरह।
हराएको छ मेरो शान्ति।
क्रान्तिको आवाजहरूमा
हराएको छ मेरो शान्ति
यहिं कतै भिडहरूमा
बगेको छ मेरो शान्ति

आँसुका भलहरूमा
मृत्युको लट्ठी टेकेर
खोज्न हिंडेको थिए शान्ति
शहरको आलिशान भवनहरूमा
आगो नजल्ने त्यो
गाउँको झोपड़ीहरूमा।
तर पाइन मैले शान्ति
सोच्छु ...
कतै शान्ति मसंग रिसाएको त छैन
यसैले त।
जति जति म शान्तिको नगिज जान्छु,
शान्ति त्यति त्यति भागेको पाउँछु
यसैले अब त शान्ति
कतै बम-बारूदको आवाजहरूमा छ जस्तो लाग्छ
न्याउलीहरूका आवाजहरूमा छ जस्तो लाग्छ
तरैपनि मैले शान्ति भेटाएको छैन
क्रमशः भेटाएको छैन।

"छेत्रीको छोरा यो पाउ हुन्छ, घीनले छुँदैन,
मानिस ठूलो दिलले हुन्छ, जातले हुँदैन॥"

- देवकोटा

अस्तित्वको खोजी

- संजय लकान्द्री
दशौं श्रेणी

ए गोर्खे! खै तिम्रो चिन्हारी यहाँ,
खै तिम्रो डम्फू र मादल, खै तिम्रो तिम्रो दौरा र सुरूवाल।

अझ पनि अरूकै निम्ति लड्ने?
अब त सोचन तिम्रो चिनारी,अब त सोचन तिम्रो भाषा-शैली
जीवनको हरेक पलमा दासत्वकै पर्दा पछि बस्ने?
आज काश्मीरको सिमानामा, भोलि कन्याकुमारीको घाबामा
पर्सि आसामको कुनामा,
कहाँ लाने तिम्रो एक्लो शरीर अर्काको गुलामीको निमित्त!
आफ्नो जन्मभूमि त कहाँ हो कहाँ, अर्काको जन्मभूमि रोज्न जाने।

ए गोर्खे! अब त सोचन तिम्रो जन्मभूमि
भूमिदान त परै जाओस् दाग बत्ती दिने ठाउँ छैन यहाँ
आज भुटानको भूमि त्यागेर भोलि दार्जीलिङलाई छोड्ने
कहाँ जाने बिचार छ अब।
छैनन् कुनै जग्गा यहाँ जसमा गोर्खे बस्ने छ
छैनन् कुनै छाप्रो यहाँ जसले शीर ढाक्ने छ।
बालकदेखि वृद्धसम्म अंग्रेजकै दासत्व गरे
सोझा अनि बाठाले पनि अर्काकै निम्ति सोचे
अब त सोचन तिम्रो जन्मभूमि, अब त सोचन तिम्रो डेरा
अब त सोचन तिम्रो अस्तित्व।

ए गोर्खे! खै तिम्रो वीरत्वको गाथा यहाँ
खै तिम्रो अस्तित्व यहाँ?
खै तिम्रो संस्कृति र परम्परा ?
पश्चिमी सभ्यतामा मुलेर, दौरा र सुरूवाल च्यातेर
डम्फू र मादल फ्याँकेर, के पायौ तिमीले आज हात र मुख बाहेक?

ए गोर्खे! अब त खोजन तिम्रो अस्तित्व
अब त खोजन तिम्रो मातृभूमि
नत्र जीवन मरि बस्न पर्ला दासत्वकै पर्दापछि॥

टापूको बस्ती

सुधीर छेत्री, शिक्षक।

उज्यालो बस्ती रहेछ भनी
तिम्रो मनको टापूमा म पस्न खोज्दैथिएँ।

हातमा विश्वासको मशाल थियो।
आँखाहरू छप्छप्ती भिजेका थिए-
उत्तेजनाका आँसुले।

उज्यालो बस्तीभित्र
मान्छेको मन, सुनसान र सुन्दर मनलाई विराट
सत्राटाभित्र खोज्दैथिएँ।
आफ्नै परिचयको मानचित्रमा अल्मलिएका मेरा अशक्त
पाइतालाहरूले
दिशाहीनताको "कम्पास" बोकेर
यो मनको बाँझो छात्तीमा टेकिरहेका थिए।

मैले तिम्रो बस्तीको शिरमा मस्तिष्कको पहाड़ पाएँ
मैले तिम्रो बस्तीको छात्तीमा मशीनका ढुकढुकीहरू छामें।

म बस्तीबाट फर्किरहेछु
फर्किरहेछु यो अनुर्वर टापूबाट-
हातमा उब्रेका आत्मविश्वासको एउटै रूमाल बोकेर।

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"भाषा हो सभ्यता हाम्रो सारा उदय उन्नति,
जीत वैभव भाषामै, बाँच्दछन् पछिसम्म यी॥"
- बालकृष्ण सम।

सपना

- प्रकाश ठाकुर
भूतपूर्व छात्र

गोधुली साँझमा चराहरूको संगीतसँगै प्रत्येक कन्दराहरू, रूखका हाँगाहरू हल्लिरहेछ, मानो नृत्य गरिरहेछ। चन्द्रमा पनि लुकामारी खेलेझैं कहिले बादलहरूले छेलिएर ओझल हुन खोज्छ त कहिले पुनः मुस्कुराइरहेको हुन्छ। दिनको उज्यालोमा सुन्दर देखिने ती हरिया वृक्षहरू रातको अन्धकारमा विभत्स देखिन्छ।

आकाशतर्फ एकतमाशले हेरिरहेको प्रकाशको कानमा एउटै कुरा बारंबार गुञ्जिरहन्छ - जाने बित्तिकै चिट्ठी लेख्ने ल, मलाई नभुल्ने है ल...। तर ती वचनहरू शून्यतामा बिलाएर गएझैं लाग्छ उसलाई। उसको ती साथ नछोड्ने वाचाहरू कल्पनाको महल झैं चकनाचूर भएर छरपस्टिए झैं लाग्छ उसलाई।

भाइ, म जाने बित्तिकै तिमीलाई पत्रको वर्षा गर्नेछु, तिमीलाई पढ्दा-पढ्दा दिक्क लाग्नेछ, भन्ने कुरा आज उसलाई कता-कता पढेको कथाको एउटा लाइन झैं लाग्छ, किन-किन, विश्वास लाग्दैन, उसको प्यारो सन्दिप दाजुले भुल्यो भनेर। प्रकाशले लामो सुस्केरा काढ्छ, सम्झन्छ, उसको अर्को मित्र ओमदेनले लेखेका लाइनहरू "प्रकाश जिन्दगीको कुनै कुनामा भएता पनि यो दुखी साथीलाई कहिले नभुलिदिने ल... भेट अनि बिछोड़ त संसारको रीत नै हो, यसैले हामी कहीं न कहीं, कुनै दिन भेट्नेछौ निश्चय!"

मुस्कुराउँछ प्रकाश, लामो सुस्केरा ताने पश्चात् आफै गुन्गुनाउँछ - भुल्ने छुइन साथी हो... कदापि भुल्ने छुइन, तिमीहरूको याद मुटुको कुनामा अल्झाएर राख्नेछु। तिमीहरूको ती हँसिलो मुहारहरू आँखामा संधै आलो बनाइराख्नेछु। हेर्दा हेर्दै प्रकाशको आँखा रसिएर आउँछन्, अनि उसको मस्तिष्कमा निराशाका काला बादलहरू देखा पर्न थाल्छन्, अनि वर्षन्छन् आँखाका कुनाहरूबाट...।

आफ्नो प्यारो स्कूल, साथीहरू छोडेर आएको आज तीन महीना बेसी भइसक्यो, अनि सँगै बिताएका ती प्रत्येक पलहरू भुल्न सकेको छैन उ। आज उसलाई विगत दुइ वर्षको प्रत्येक यादहरू आँखामा झल्झल आउन थाल्छ। मनौ ती सुप्त यादहरू पुनः जागेको छ, ती यादहरूको पुर्नजन्म भएको छ। क्लासको प्रत्येक यादहरू... ती दुइ वर्ष, दुइ दिनमा बिते झैं लाग्छ। शिक्षकहरूका सुझावहरू अहिले पो अर्थपूर्ण साथै भावपूर्ण लाग्न थालेको छ। यस अर्थहीन संसारमा ती प्रेरणादायक सल्लाहहरू पथप्रदर्शकको काम गरिरहेछ। कहाँ गए ती दिनहरू...? उ मनैमन सम्झन्छ। पुराना यादहरूले प्रकाशको गालाको डीलबाट आँशु खसेको थाहै भएन।

हो रहेछ, मिलनको खुशी भन्दा बिछोडको दर्द गहिरो हुँदो रहेछ। ती दिनहरू अब फर्किआउँदैन, सुमीको ड्रेस लाएर, स्कूलको प्रांगणमा **"व्हेन एस० यूम बोइज, गो मार्चिङ्ग ओन"** भन्न पाइन्दैन फेरि... फेरि! राती-राती होस्टेलबाट भागेर बजार घुम्न गएको, एउटै भाँड़ामा खाएको घण्टौं-घण्टौंसँगै बिताएका ती त्रिरत्नहरूका साथ एउटा सपना झैं लाग्छ। हो उनीहरू त्रिरत्न भन्थे आफ्नो तीनजनाको ग्रुपलाई। डाँड़ामा बसेर गरेको कञ्चनजङ्गाको प्रशंसा, प्राकृतिक सौन्दर्यमा मोहित भएर घण्टौ घण्टौं निल गगनको छाहारीमा बसेको, उकालो-ओह्रालो हुँदै जिस्कँदै धारा गएको... उफ्, ती सब यति छिटो अतित भएदिए! के समयको वेग यति तीव्र छ? मन मनै सम्झन्छ प्रकाश। प्रकाश, साँचै हामी कुन कुनाबाट आयौं, भेट्यो, अनि हाम्रो मित्रताको डोरी यति दरिलो भएको छ, कसरी छुट्टिनु - ओमदेनले भनेको अनि बिदाईको दिन रूँदै अन्तिम पल्ट हात हल्लाएको अझै याद छ प्रकाशलाई। हो, रहेछ संसारमा बसेपछि आफ्ना प्रियहरू सँधैभरि आफूसाथ नहुँदो रहेछ। उफ्, यो कस्तो बाध्यता, समय सँग दौड़न नसके सँधैको निम्ति छोड़िने।

भोलिपल्ट निराश बनी सिलगाड़ीको कोलाहालमा एकोहोरिएर हेरिरहेको प्रकाशले अचानक देख्छ - उसको प्यारा साथी सन्दीप। प्रकाश दौडदै जान्छ - बोलाउँछ, सन्दिप दाजु। ती मिलनको घड़ीमा प्रकाशले सन्दिपलाई अकमाल गरेर सोधिरहेछ - मलाई किन चिट्ठी नपठाएको? किन झूटो वादा गर्नु भयो? जोड़ले चिच्याउँछु प्रकाश के भो प्रकाश? उ झस्कन्छ। उसले सपना पो देखेको रहेछ। घर जाने दिन भोलि हो, अर्को ओछ्यान्मा सन्दिपले हेरिरहेको हुन्छ। केही भएन-मिलनको खुशी र बिछोडको दर्द सँगै भोगे भनेर प्रकाश पुनः सुत्छ सिरकमा गुट्टमुटिएर। सन्दिप छक्क परेर हेरिरहन्छ अनि उ पनि सुत्छ। माथि आकाशमा चन्द्रमा मुस्कुराइरहेथ्यो...।

मेरी कल्पना में कलका कालिम्पोंग

– शिवजी प्रसाद
बारहवी कक्षा 'विज्ञान'

कल्पना मानव मनका नैसर्गिक स्वभाव है। कल्पना कर्मो की एक योजना है जो भविष्य में कर्म का सानिध्य पाकर यथार्थ रूप ग्रहण करती है। संसार के उत्कर्ष में कल्पना का बहुत बड़ा सहयोग है। जो आज हमारी आँखो के सामने प्रत्यक्ष है वह कभी किसी के मन की मात्र एक कल्पना रही होगी। ऐसी ही एक कल्पना मेरे मन में भी हैं "कालिम्पोंग के नव निर्माण की।" मेरी आज की यही कल्पना कल मूर्तिमान होकर कर्म का स्वरूप ग्रहण करेगी।

कालिम्पोंग देवात्मा पर्वतराज हिमालय के गोद में बसा, प्राकृतिक सौंदर्य से परिपूर्ण एक सुन्दर नगर है किन्तु इसका क्षेत्र काफी विस्तृत है। यह समुन्द्र तल से औसतन चार हजार फूट की ऊँचाई पर अवस्थित है। इसके चारों तरफ दूर-दूर तक फैली हुई पहाड़ियाँ साल, सागौन व धूपी जैसे पेड़ो से सुसज्जित हरे-भरे रमणीय वन, कल-कल ध्वनि करते हुए झरने, नदी-नाले व पक्षियों का कलरव मन को मुग्ध कर लेता है। सुन्दर परिधान में सुसज्जित स्वस्थ सुन्दर बालक-बालिकायँ, स्त्री-पुरूष तथा यहाँ के भव्य भवनों को देखकर कालिदास के मेघदूतम में वार्णित अलकापुरी की सौम्य आभा मन में कौंध जाती है। फूलों के लिए विश्व-प्रसिद्ध यह क्षेत्र अपनी सांस्कृतिक समृद्धि में "गुराँस" को भी अपने आँचल में समेटे हुए है जो वैद्धिक काल से हिमालय में बसने वाली यक्ष, किन्नर और गन्धर्व आदि जातियों से जुड़ा हुआ है।

जहाँ एक तरफ कालिम्पोंग अपनी संस्कृति प्राकृतिक सौन्दर्य आदि से परिपूर्ण है वहीं दूसरी तरफ इसका विकास कर आधुनिक वैज्ञानिक युग के अनुरूप भी उसे खड़ा करना होगा। मेरी कल्पना में इसके आर्थिक विकास के लिए यहाँ पर गाँव-गाँव में शिक्षा का प्रचार-प्रसार करके जन-जन को शिक्षित करना होगा। इसके लिए शिक्षण संस्थानों की उचित व्यवस्था करनी होनी। उच्च शिक्षा एवं तकनीकी शिक्षा के लिए आवश्यकतानुसार नये महाविद्यालयों का निर्माण कर यहाँ के शिक्षा के स्तर को सुधारना मुख्य प्राथमिकता होगी। आवागमन के लिए सड़को का विस्तार कोने-कोने तक करना होगा। पुरानी सड़कों की मरम्मत एवं नई सड़के बनाकर परिवहन व्यवस्था को सुचारू बनाना मूल उद्देश्य होगा। कृषि के क्षेत्र में किसानो को नई तकनीकी, नयेबीज एवं पानी-बिजली की व्यवस्था पर ध्यान देकर ग्रामीण किसानों के जीवन-स्तर को उन्नत करना श्रेयष्ठतर होगा। आदी आलू सन्तरा एवं फूलो की खेती से प्राप्त आय यहाँ के विकास की एल महत्वपूर्ण कड़ी होगी। बनों का संरक्षण एवं नवीनीकरण कर पर्यावरण की समस्या का समाधान किया जा सकेगा। पर्यावरण की समस्या के समाधान हेतु सरकारी स्तर पर तथा स्वयंसेवी संस्थाओं एवं व्यक्तिगत स्तर पर भी उपयुक्त कार्य किया जाएगा, ऐसी मुझे अपेक्षा है।

पर्यटन स्थलों का विकास करना, उनका प्रचार करना एवं पर्यटन द्वारा यहाँ के लोगो को रोजगार दिलाकर आय का एक अच्छा साधन प्राप्त करना बहुत ही आवश्यक है। लघु उद्योगों, कुटीर उद्योगों का विकास करना जिससे बेकारी की समस्या का समाधान हो, नितान्त आवश्यक होगा।

यहाँ की शिल्पकला और हस्तकला जो प्रायः नष्ट होती जा रही है उसका पुनर्निर्माण और विकास करके जन-जन को उससे सामान्वित करना हमारा उद्देश्य है।

प्राकृतिक संपदा से परिपूर्ण यहाँ के प्राकृतिक संसाधनों का समुचित विकास कर इसे उद्योग का स्वरूप प्रदान करना और उससे अधिकाधिक मात्रा में लाभ उगाना कल की सबसे बड़ी आवश्यकता है।

प्राकृतिक पर्यावरण की तरह ही सामाजिक एवं राजनैतिक पर्यावरण के क्षेत्र में भी स्वच्छता, समरसता एवं पवित्रता लाने की आवश्यकता है। जिससे यहाँ की उन्नति में सब लोग कन्धे से कन्धा मिलाकर आगे बढ़ सके।

सब मिलाकर यहाँ पर एक परिवर्तन का युगहोगा। कल का कालिम्पोंग आज से सर्वथा भिन्न अपने आप में एक आदर्श क्षेत्र बनेगा। यहाँ परिवर्तन की लहर आज चारों तरफ दिखाई दे रही है किन्तु उसके साथ हमें अपने आप को बदलना होगा। अगर हम बदलेंगें तो सब कुछ बदल जायेगा। बेकारी, बेरोजगारी, बिजली, पानी, शिक्षा जैसी मूल-भूत आवश्यकताओं को पूर्ण करने में सफल होकर हम कालिम्पोंग को एक आदर्श स्वरूप दे सकेंगें।

"जननी जन्मभूमिश्च स्वर्गादिपि गरीयसी।" माता और मातृभूमि स्वर्ग से भी महान हैं। कालिम्पोंग हमारी धर्म मातृभूमि हैं; इसको समृद्ध सुन्दर और सुखीबनाना हमारा धर्म और कर्तव्य दोनों ही है और मै पूर्ण आशा एवं विश्वास रखता हूँ कि कल का कालिम्पोंग एक ऐसा उदाहरण हो; जहाँ जातीय, धार्मिक अथवा क्षेत्रीय विद्वेष नहीं होगा। जहाँ मानव-मानव मे भेद नहीं होगा। सभी लोग अपने धर्म और संस्कृति की मर्यादा का पालन करते हुए प्रेम, एकता, भ्रातृत्व एवं मानवता के एक सूत्र में बँधे होगें और इस धरती के सर्वाङ्गीय विकास को लक्ष्य बनाकर अनेकता में एकता के सूत्र को सार्थक कर दिखाएँगे जिससे यहाँ के कण-कण में सुख समृद्धि एवं शान्ति की धारा प्रवाहित होगी।

"इण्डिया बनाम भारतवर्ष"

– मनोज कुमार शर्मा
ग्यारहवी कंक्षा 'विज्ञान'

स्वतंत्रता के पचास वर्ष! एक लम्बा समय बहुमुखी निर्माण के लिए, एक लम्बा समय आत्मनिरीक्षण के लिए भी कि हमने क्या खोया क्या पाया। 'परंतत्रता', 'गुलामी', 'पराधीनता' जैसे शब्दों को हमने उन्नीस सौ सैंतालीस के 'स्वतंत्रता', 'आजादी', 'स्वाधीनता' जैसे शब्दो से बदल वाया था औ एक नए भारत की नींव डाली थी, लेकिन क्या हम इतने बर्षों मे भी अंग्रेजियत को मिटा सके? अगर यह सच नहीं है, तब आज तक हम अपने देशको उसका अपना एक नाम क्यों नहीं दे सके? आजादी मिली, हमने यूनियन जैक उतारा, तिरंगा फहराया, हमने राष्ट्र मान बनाया, लेकिन 'स्वराज' के 'स्व' को मान न दे सके। हम दोहरे नाम से जी रहे थे सो जीते रहे। 'इण्डिया' का प्रयोग 'भारत' के समानान्तर करते रहे। ऐसा क्या है जो हमें दो नामों से जीने को विवश कर रहा है? आज हम प्रदेशों के नाम बदल रहे है, मार्गों, चौराहों, के नाम बदल रहे हैं क्योंकि वे विदेशियों द्वारा नए विदेशी नाम दे दिए गए थे। प्रदेशों से आवाजे उठी, नाम बदल गए किन्तु जो परिवर्तन सबसे पहले होना चालिए था उसी की ओर हमने ध्यान नहीं दिया। कैसी विडम्बना है कि अपने हिन्दी लेखन में हम 'भारत' शब्द का प्रयोग करते हैं और अंग्रेजी लेखन में 'इण्डिया', मानो अनुवाद कर रहे हो! क्या नामों के भी अनुवाद होते है?

अपना संविधान बनाते समय हमसे चूक हो गई। उसे अंग्रेजी में बनाया और हिन्दी अनुवाद कर दिया। इस प्रक्रिया में हम नाम का भी अनुवाद कर गए। 'वीद पीपुल ऑफ भारत वर्ष' की जगह वी द पीपुल ऑफ इण्डिया लिख गए। भाषा कोई भी हो, आदर की पात्र होती है और इस अर्थ में अंग्रेजी भी सम्मानीय भाषा है जिसमे महारथ हासिल करना अच्छी बाट है, किन्तु नाम-वह भी देश का! नाम तो हमारे सम्मान का प्रतीक है। आत्मसम्मान शब्द का प्रयोग जितना आसान है उसे सचे अर्थ मे वीर ही प्रयोग कर पाते हैं। पीड़ा होती है यह देखकर कि लोग अंग्रेजी इसलिए नहीं बोलते कि वे एक भाषा का प्रयोग कर रहे है, बल्कि इसलिए बोलते हैं कि वह 'स्टेटस सिम्बल' है। हिन्दी को इस लिए नकारते हैं कि उसका प्रयोग हममें हीन भावना पैदा करता है। इसी कारण हम स्वयं को 'इण्डियन' कहने में गौरव अनुभव महशूस करते हैं, 'भारतीय कहने में' नहीं। आजादी की आधी सदी निकल गई, परन्तु संविधान निर्माण की अर्धशताब्दी अभी बाकी है। समय है सुधार का। शहीदो को सच्ची श्रद्धांजलि तभी मिलेगी जब अमर ज्योति इण्डियागेट पर नहीं 'भारत द्वार' पर जल रही होगी। एक नए युग का शंखनाद हुआ था पचास वर्ष पूर्व, हम पुनः शंखनाद करे संविधान की करीब आती पंचासवीं वर्षगांठ पर उसे 'कान्स्टीट्यूशन ऑफ भारत वर्ष' कह कर। कम से कम इतिहास तो साक्षी होगा हमारी भूल सुधार का। भावी पीढ़ी को तो हम विरासत में पूर्ण स्वतंत्र देश दे जाएं।।

आतंकवाद औ मानव मूल्य

– भैरव नाथ
ग्यारहवी कंक्षा 'विज्ञान'

सम्पति आंतकवाद एक भयंकर चुनौती के रूप में अन्तराष्ट्रीय स्तर पर उभरा है, वह विश्व क्षितिज पर प्रलयकारी बादलो की भांति छाया हुआ है और प्रतिपल मानव के लिए संकट का वाहक बना हुआ है, साथ ही इसके कारण मानव हर क्षण संत्रस्त तथा मूक दर्शक बना है जहाँ तक आतंकवाद और मानव मूल्यका प्रश्न है, दोनों में छत्तीस का सम्बन्ध है।

आंतकवाद वस्तुतः अतिवाद का दुष्परिणाम है। नीति सम्बन्धी पट्ट कथन प्रायः सत्य है कि 'अति सर्वत्र वर्जये' त आन के भौतिकवादी युग में अतिवाद की काली छाया काफी बढी आदि। आंतकवाद आज राजनीतिक स्वार्थपरता की पूर्ति के लिए एक अमोघ अस्त्र बन गया है। हत्या, लूट, अपहरण आदि इसके विभिन्न रूप हैं, अपनी बात के लिए आंतक उत्पन्न करने की पद्धति एक सामान्य नियम बन गई है। शक्तिशाली राष्ट्र निर्बल राष्ट्रों के प्रति उपेक्षा का व्यवहार करता है। वो उसका प्रतिकार आतंकवाद है स्वार्थबद्ध संकुचित दृष्टि ही आंतकवाद की जननी है हमारी स्वार्थवद्धता की अभिव्यक्ति अनेक रूपों में होती है। जो अंन्ततः आंतकवाद के पोषण एवं प्रसार में सहायक बनते हैं, यथा-क्षेत्रवाद, धर्मान्धता, सांस्कृतिक टकराव, भाषायी मतभेद नैतिक ह्रास या जीवन मूल्यों का अवमूल्यन तथा अपराध का राजनीति करण आदि साम्प्रतदायिक राजनीति की शक्ति विछले दशको में आतंकवाद के साधारण रूप में उभरी है, धार्मिक उपासना स्थल आंतकवाद के साधना स्थल बनते जा रहे हैं। इसके दुःखद परिणाम पंजाब से जुडी हुई घटनाओं में देखे जा सकते हैं, पूरे देश में अपराध, अराजकता, अनायास् धन कमाने की लालसा, भ्रष्टाचार और राजनीति के बीज जो अन्दरूनी गठजोड़ है, उसका सिर्फ कुछ दर्दनाक पहलू ही अभी तक उजागर हो सका है। ऐसा नहीं है कि सिर्फ असम में, बल्कि कश्मीर, पंजाब, उत्तर पूर्व के अन्य सूबों में हर जगह ऐसे ही हालात हैं कुछ दिन पहले दूरदर्शन पर एक खोफनाक दृश्य देखा गया, एक कश्मीरी हयूवक रो रहा था, उसका कसौना था कि आतंकवादी अक्सर उनके गाँव पर धावा बोल देते थे, जिन घरों में १५ वर्ष से ऊपर के लड़के होते थे, उन्हे वे जबरन उठा ले जाते थे। वाद मे पुलिस क्रर्मचारी उनके घरवालो को प्रतांड़ित करते थे।

अविराम युद्ध-जर्जर विश्व के दग्ध मर्मस्थल को शाक्ति, प्रेम और करूणा की सुधा से भारत ही शीतल करता आया है, किन्तु मानवता का आशा केन्द्र भारत ही आज आतंकवाद के मर्मान्तिक प्रहार से पराजित हो रहा है। विदेशी के क्रीतदात कुछ अपने ही राष्ट्रद्रोही जयचन्द हमारी स्वाधीनता और राष्ट्रीय अस्मिता के शब्दाह के

समारोह का आयोजन कर रहे हैं, मानव मूल्यों के प्रति दृष्टि में परिवर्तन हो जाने के कारण जनमानस के मन मे हिसात्मक प्रवृत्तियाँ बलवती हुई हैं और आतंकवादी गतिविधियों को बल प्राप्त हुआ है फलतः हमारी चंचल मानसिकता हिंसा बिरोधी नहीं रह गई है और हम आतंकवाद पर काबू नहीं कर पा रहे हैं।

आतंकवाद मानवता नही है, पशुता है, दानवता है, मानवता तो मानव-मानव से प्रेम, स्नेह व प्यार से प्राप्त होता है किसी भी आतंकवादी समुदाय का कार्य मानवता से मेल नहीं खाता है चाहे वे उल्फा हो, चाहे वे लिट्टे हो अथवा एम० सी० जी० या कश्मीरी उग्रवादी संगठन हो या दक्षिण के एल० टी० टी आदि संगठन हो। न जाने आतंकवादी गतिविधियों में कितने मानवीय मूल्यों का अवमूल्यन हुआ है? मानवता का ह्रास हुआ है इसका लेखा-जोखा करना सम्भव नहीं है। इन गतिविधियों में मानवीयता का गला घोटा ही नहीं गया है। बल्कि इनका अस्तित्व ही संकटमय हो गया मानो मानव मूल्य सदा के लिए पृथ्वी से विलीन हो गए हैं।

मानवता, दया, प्रेम, परोपकार, सद्भावना, अहिंसा, करूणा आदि जो मानव मूल्योंका स्तम्भ रहा है, आतंकवाद में इसका अभाव हमेशा खटकता है,। मानवीय मूल्यों से रहित आतंकवाद की एक अलग बिचारधारा, चिंतन, मान्यता, सिद्धात एवं मानसिकता रही है, जो कभी-भी मानव मूल्य रूपी रेखा को संस्पर्श नहीं कर पाती है। यह कहने में आतिशयोक्ति नहीं होगी कि मानवीय मूल्यो के अभाव में हँसते किलकते चेहरों के लिए, अपने चारोंतरफ प्रसन्नता, हर्ष का वातावरण व शस्य-श्यामल धरती को सुवर्णमयी देखने की कल्पना असम्भव है, जिस राष्ट्र में आतंकवाद है, वहाँ मानव-मूल्यों के शोषण-की पूर्व पीठिका स्वयंसिद्ध है और जहाँ मानव-मूल्य नहीं है, उस राष्ट्र का अस्तित्व ही खतेर में पड़ सकता है, सच्चाई तो यह है कि आज विश्व मानवता संत्रस्त है।

आतंकवाद का मुकाबला करने के लिए नैतिक मूल्यों का विकास करना होगा। अपनी कौमी अस्मिता त्यागकर साझा अस्मिता को विकसित करना होगा साथ ही अन्तराष्ट्रीय स्तर पर सहयोग तथा "जय जगत्" की परिकल्पना को विकसित करना होगा। आतंकवाद को राष्ट्रीय बुराई के रूप में सीमांकन कर सौघर्द एव मैत्री की अवधारणा को जनमानस तक पहुँचान होगा, नैतिकता, भावात्मक एकता न्याय, पारस्परिक विश्वास, व्यक्तिगत स्वार्थो से ऊपर उठकर राष्ट्रहित को बढ़ावा देना, विश्व जनीन संस्कृति एवं कला के प्रति जागरूकता आदि उदान्त गुणों को व्यापक तौर पर विकासित करना होगा, साथ हो मानव तथा मानव-मूल्य में मधुर सम्बन्ध स्थापित करना होगा, अन्याथा आतंकवाद से मुक्ति पाने का प्रयत्न करना कुएँ में तैरने के समान होगा।

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पढ़ाईके बोझ तले दबता बचपन

- विनय बिहारी
ग्यारवी कंक्षा 'विज्ञान'

मासूमियत से भरा अठखेलिया करता बचपन न जाने कहा खो गया। बच्चो की सृजनशीलता मरती सी जा रही है। उनका उत्साह, उमंग खेलों के प्रति समाप्त प्राय सी होती जा रही है इसका एक मात्र कारण नयी शिक्षा व्यवस्था है, जिसके तहत बच्चों पर शिक्षा का इतना बोझ लाद दिया गया है कि उन को पढ़ाई के अलावा कुछ सोचने की फुरसत ही नही मिलती है। उन का बचपन पढ़ाई के बोझ तले दबता चला जा रहा जिस के कारण उन का सहज स्वाभाविक विकास नही हो पा रहा है।

एक बच्चे के बस्ते का बजन इतना होता है कि वह स्वयं अपना बस्ता सम्भाल नही पाता है। स्कूल से उसको इतना अधिक होमवर्क मिलता है कि लाख प्रयास के बाद भी वह उसे पूरा नहीं कर पाता है। छोटी कक्षा के बच्चों का होमवर्क तो उनके मां बाप को पूरा करना पड़ता है। जैसे की पहली कक्षा मे पढ़ने वाले बाचे को तितली कविता लिखना है और उस के साथ उसका चित्र भी बनाना था चिपकाना है जाहिर है यह कार्य इतनी छोटी उम्र के बच्चें तो कर ही नहीं पायेगे यह कार्य तो उन के मां बाप को करना पड़ेगा।

जिन बचों की मां घरेलू महिला है उनका गृहकार्य तो हो जाता है साथ ही उन्हें मानसिक सहारा भी मिलता है। पर जिनकी मां का नौकरी पेशा है उन के शिक्षा के कारण दोहरी मार पड़ती है एक तो उन्हें अपना कार्य स्वंय करना पड़ता है दूसरे मां को घर नही रहने के कारण उन में असुरक्षा की भावना घर कर जाती है।

मेरा मानना तो यह है कि यदि बच्चों का पुरा विकास करना तो उनके बस्ते से किताबों का बोझ कम करना होगा इतनी छोटी उम्र में उन्हें पढ़ाई के बोझ तले इस कदर नहीं दबा देना है कि वे बचे से सीधे बड़े ही हो जाये और बचपन कब गुजर गया इसका उन्हें अभास ही न हो पाये, मैं मनता हूँ कि प्रतियोगिता के इस युग में शिक्षा का स्थान महत्वपूर्ण है परन्तु इस शिक्षा प्रणाली मे पर्याप्त सुधार की आवश्यकता है बच्चों के क्षमता के अनुसार ही उन पर किताबो का बोझ लादा जाये। उन्हें खेलने-खाने तथा बचपन में की जाने वाली शरारते को करने का भरपूर अवसर दिया जाये अन्यथा उनका विकास नहीं अविकास होगा और वे समाज के उस व्यावहारिक ज्ञान से वंचित रह जायेगा जो मनुष्य को सम्पूर्ण बनाता है तथा विकास के शिखर तक पहुँचाता है।

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अब आपको साग-सब्जियो से बिजली मिलेगी

- डॉ० एस० पी० कोष्टा की रोमंचक नयी खोज

सन् १९८४ के दौरान, जब डॉ० एस० पी० कोष्टा हरे-भरे पेड़ो के एंटिनाओ के सिद्धांत पर गणित की गोटिंया फिराने मे व्यस्त थे, इनके मन में बिचार आया कि पेड़-पौधे की हरी पत्तियो में प्रकाश संश्लेषण (Photosynthesis) की क्रिया होती है, अतः हरी पत्तियों के क्लोरोफिल के कारण संभव है, पत्तियों से सौर सेलो की तरह तारो के द्वारा बिजली प्राप्त की जा सके।

आखिर प्रकाश संश्लेषण है क्या? यह एक क्रिया है, जो हरी पत्तियों में पायी जाती है। इसमे सूर्य की किरणो की ऊर्जा को शसायनिक ऊर्जा मे परिवर्तितत किया जाता है। इस क्रिया में क्लोटोफिल-युक्त हरी पत्तिया वायुमंडल के कार्बन-डाईआक्साईड और पौधो की जड़ो द्वारा जीमन से प्राप्त किये गये जल को हाइड्रोजन एव ऑकसीजन मे सूर्य की किरणो के प्रभाव से अलग-अलग करती है और वायुमंडल के कार्बन-डाइऑकसाइड से हाइड्रोजन को संबध कर के अपना भोजन (आरगैनिक कपाउंड-सटार्च) तैयार करती है। इस प्रतीक्रिया को अंग्रेजी मे (Electrolysis of Water) कहते है। इसी सिल सिलेमे उन्होंने साग-सब्जियो से बिजली मिलेगी सोचकर प्रयास किया और उन्हे सफलता भी मिली।

इसी बीच इन्होने इस संदर्भ मे भारत के गणमान्य वैज्ञानिक प्रो० जगदीशचंद्र बोस द्वारा किये गये एक प्रयोग के बारे मे पढ़ा/प्रयोग मे प्रो० बोस ने कांच के एक टंबलर मे पानी और नमक का घोल तैयार किया औ इसमे मसु पौधे की एक हरी पत्ती की बीच से दो भागो मे विभाजित कर के नमक के घोल में दो इलेक्ट्रोड्स की भाति डबोया औट दोनो पंत्तियो की सोने के तारो की सहायता से एक संवेदनशील (सेसिटिव) गलैवनोमीटर यंत्र से जोड़ा इस तरह उन्हे गलैवनीमीटर मे से बिजली का प्रवाह नजर नही आया। तदुपरांत उन्होने नमक के घोल में डूबी एक अर्ध-पत्ती की सूर्य की किरणी से प्रकाशित किया और आश्चर्यचकिन हो कर देखा कि गल्वैनोमीटर मे डिफलेशन अर्थात् विधुनधारा का प्रवाह आ रहा था। उन्होने यह निष्कर्ष निकाला कि यह एक सोलर सेल बैटरी है। उनके इस प्रयोग को एक शोधपत्र द्वारा विश्व की एक प्रसिद्ध पत्रिका मे प्रकाश हेतु भेज दिया गया।

इस प्रयोग का अध्ययन करने पर कोष्टा ने सोचा कि हरे पेड़ो की जायलम और फलोईम परतो मे पेड़ का पीयूष (सेप) बहता है जो आयनीकृन होता है। रेडियो एवं टैलिविजन सिग्नलो की प्राप्ति इसी आयनीकृत सेप के कारण ही संभव हुई है एव उन के मन मे यह बिचार आया कि क्यो न इस सेप को एक विधुत सेल का इलेक्ट्रोलाईट मान कर इलेकट्रोडो की साहय्यता से पेड़ी की इलेकट्रीकैमिकल बैटरी बनायी जाय। उन्होने तुरत आल्युमीनियम एवं तांबे की दो छोटी-छोटी नकुली पंत्तिया तैयार की और उन्हे केले की पंड़ मे चुभोया। दो पंत्तियो के बीच लगभग तीन मिलीमीटर का अंतर था। उन्होने इन इन पत्रियों को अलग-अलग तारो से जोड़ कर एक मल्टीमीटर से संबद्ध किया। उन्होने चकित हो कर देखा कि इन पत्तियो द्वारा आधा वीलट और लगभग ३० माइक्रो एंपियर की विधुतधारा बह रही थी। उनका हौसला बढ़ा। उनहोने दोनो पत्तियों के बीच की दुरी करीबन एक मिलीमीटर कर दी तो बोलटेज ०.५ वीलट पाया, परंतु करेंट की मात्रा लगभग १०० माइक्रो एंपियर प्राप्त हुई।

केले के तने मे आल्युमीनियम और तांबें की पत्तियो की चुभोने पट विधुत की प्राप्ति से उत्साहित होकर उन्हो ने केले की पत्ती की नस मे भी धातुओ की दोनो पत्तिया चुभीयी और विधुत पाने मे सफल हुए। उन्होने प्याज, बैगन, हरी मिर्च, मूली, आलु, आमकी डाली, कैकटस, लाल-गुलाब का पेड़, पपीता का पेड़ इत्यादि से भी उन्हे बिजली मिली।

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जोक्स

- सामेल फोनिग
नवमीं कंक्षा

एक साहब अपने दोस्त के यहां मेहमान बनकर आये और फिर जाने का नाम नहीं लिया।

एक दिन खाना खाते हुए चटखारा लेकर वे बोले, "यार, रोजाना जाने के लिए सोचता हूँ, लेकिन जा नहीं पाता, किसी ने सही कहा है कि दाने-दाने पर खाने वाले का नाम लिखा होता है।"

उनके दोस्त ने चिढ़कर कहा, "जनाब, आप का नाम दाने पर नही बोरियो पर लिखा हुआ है।"

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"साहब थोड़ी तनख्वाह बढ़ा दें, मेहरावानी होगी।"

"लेकिन अभी पिछले ही महीने तो पचीस रूपये बढ़ाये थे।"

"हां, लेकिन उसका पता बीवी को चल गया है।"

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एक दिन सीता अपनी चार वर्षीया बेटी मीनल से कहा, "बेटी जो बच्चे अच्छा काम करते हैं उन्हे भगवान जी मीठा फल देते है।" वह झट से बोली, पर मम्मी आप ने ही तो कहा था कि मीठा खाने से दाँत खराब होते हैं।

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अपनी जवानी के दिनो में अपने सृष्टिकर्ता परमेश्वर को स्मरण रख। उपदेशक १२:१

नील्म की पांच वर्षिया बेटी अनु स्कुल जाने मे बहुत आनाकानी करती है। एक दिन जब वह अपने स्कूल से वापस लौटी, तो नील्म ने पुछा, "अनु, लगता है, अब तुम खुशी मन से स्कुल जाती हो।" "नहीं, मैं तो रिक्शे से जाती हूँ।" अनु ने बताया।

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अजय की सात वर्षिया बहन नित्या
चाय पीने की जिद कर रही थी।
अजय ने नित्या को समझाते
हुए कहा, चाय पीने से रंग काला और
दूध पीने से रंग सफेद हो जाता है।
तभी अजय के चाचा जी का पांच
वर्षीय पुत्र नटखट मिंटू तपाक से
बोला, लेकिन मेरी बिल्ली दूध पीने
पर भी काली है।

६.राजेश अपने तीन वर्षीय बेटे
को समझा रहा था कि गन्दी बात
कहने से तुम गंदे हो जाओगे।
अपने पिताजी की बात सुनते ही
वह तुरन्त बोला, "तब हम नहा लेंगे"।

७.सेठ (नौकर से) : क्यो रे कल तू
ने बाग में पानी नहीं दिया।
नौकर : कैसे देता, मालीक, कल
तो पानी बरस रहा था।
सठ : तो छाता लेकर देता।

८.मां (बेट्टा से) : बेटा अंधेरे मे
क्या कर रहे हो?
बेटा : टी बी, देख रहा हुँ, मां।
मां : मगर बेटा लाईट तो नहीं है।
बेटा : मगर मोम बत्ती तो है।

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झरना

- आशिष अग्रवाल
आठवीं कक्षा

पहाड़ो के चोटी से
निकलता है झरना
कितना सुन्दर कितना मनमोहक
लगता है झरना।

कल कल करता
बहता है झरना
कितना प्यारा कितना सुहावना
लगता है झरना।

आसमान के ऊँचाई से
रिसा है झंसा
कितना मस्त, कितना चन्चल
लगता है झरना।

धरती के जब गोद मे
आता है झरना
कितना शानत, कितना सितल
लगता है झरना।

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साईरी

सोना दिया सुनार को
पत्थर बना दिया
दिल दिया चार को
घायल बना दिया।

एक बोतल शराब दिया
तो बोतल ही टुट गया
जब से तुम्हारी याद आई
खाना ही छुट गया।

सर ने हमें सिखाया
Theorm समझ के
हमने उसे पढ़ा
लब लेटर समझ के।

Kashmir के अंगुर
बहुत मिठे होते है
जो मेरी साइरी
सुनते है वह
ऊल्लू के पट्ठे होते है।

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सुमी

- दिपेन कार्की
आठवी कक्षा

फूल तो बहुत है
लेकिन गुलाब जैसा नही,
स्कूल तो बहुत है
लेकिन सुमि जैसा नही।
बनाने वाले ने भी क्या
सोच के बनाया होगा,
कितने कितनो कि इसने
किस्मत खिलाया होगा

हमने अभी कहा देखी है दुनियाँ,
पर, इसने तो बनाइहै
कैसी कैसी दुनियाँ
बड़े बड़ो ने तो इसकी बयान

न कर सका
मैने तो अभी देखा ही क्या
जो इसकी बयान कर सकू।

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यह भारत देश महान है...

जहां सच्चे चढ़ते है फांसी
और झूठे मौज मनाते हैं,
बच्चे जहां भूख से बिलख रहे
कुत्ते तक 'क्रेकजेक' खाते है,

यह भारत देश महान हैं।
जहाँ गुंडों का है जंगलराज
शरीफों का जीना हराम है,
चोरी, डकैती, बलात्कार का
होना यहां पर आम है,

यह भारत देश महान है।
रक्षक ही भक्षक बनते हैं जहाँ
चोरचोर हैं मौसेर भाई,
सारी दुनियाँ में इसकी चारों
कोई मिसाल नहीं मिल पाई,
यही भारत देश महान है!!

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स्वार्थ

सुनील चौधरी
बारहवीं कक्ष 'कला'

स्वार्थ बाँट देता है
रोटी के टुकड़े को
खेत और दुकान को
झोपड़ी को
और आतंक में
देश को

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अच्छे विद्यार्थी

- महम्मद जावेद
आठवीं कक्षा

पढ़ते पढते हम सो जाते!
सुबह सबेरे हम उठ जाते!
फूल कलियाँ सब मुस्कुराते!
पक्षी चहचह गीत सुनाते!
पढ़ते पढ़ते हम सो जाते!

खुशी खुशी स्कूल को जाते!
बाह्य बजे तो खाना खाते!
खाते पीते मौज मनाते!
छुट्टी हो तो घर को आते!

सब दोस्तो से हम विदा लेते!
पढ़ते पढ़ते हम सो जाते!

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देश प्रेमी

- लोकेश कुमार गुरूड
नवमू कक्षा

सच्चा प्रेमी वही है जो
तृप्ति आत्म बल पर हो निर्भर
रखो साहस हमेसा उँचा
करो ध्यान हमेसा उन्हींका

जिस देश में जन्म हुआ हो
गाओ उस देश का गुण गान
देश के प्रति भक्ति अब तक
रहेगा हमेसा जब तक है प्राण

जिस देश पर पले हमसब
धन्य मानो तुम उस को
जिस भूमि पर जन्म हुए
बापू जैसे कई महान

युगों युगों तक चलती रही है
ये कठोर कहानियाँ
इसी देश के प्रति हुए शहीद
भगत सिंग जैसे कई महारथियाँ

गूजँ रही है उन वीरों की आवाज
जिनके देश के प्रति भक्ति थी अब तक
धीक्कार रहा है वह अब तुम पर
क्योंकि तुम हँस रहे थे अपने देश पर

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प्यारी बाते

कोइ धर्म आपस मे नफरत करना
नही सिखवाता फिर ये ढंगा फसाद क्यों?

गम और खुशी इसान की जिंदगी के दो पहलू है
जिसमे किसी एक के बिना जिंदगी अधूरी है ।

इंसान को चाहिये कि वो मौत को कभी न भूले ।

रास्ते मे ठोकर खाया इसांन सभल सकता है,
मगर प्यार मे ठोकर खाये इंसान के लिए जिना बहुत
मुश्किल हो जाता है ।

जिंदगी भगवान का दिया हुआ एक अनमोल
तोहफा है,
मगर इस रास्ते मे फुलो से लिपटे कांटे भी बहुत है ।

किसी से इतना प्रेम न करो कि
समय आने पर भुलना कठिन हो जाऐ ।

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हंसो भाई हंसो

- लक्षमण प्रसाद
आठवी कक्षा

एक आदमी पहली वार हवाई जहाज से सफर कर रहा था ।
उसे किसी ने बताया था किप्लेन के उड़ने पर नीचे की सभी
चीजे बहुत छोटी दिखाइ देती
उस आदमी ने बगल बाले आदमी से
कहा, भाइ साहब नीचे देखिए सभी चीजे चीटियों की तरह
दिखाइ दे रही है ।
इस पर दुसरे आदमी ने कहा माफ करना भाई साहब अभी
प्लेन उड़ा ही नही ।

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एक शहरी और एक पंजाबी स्टेशन पर खड़े है
शहरी- ट्रेन आ रही है ।
पंजाबी- ट्रेन आ रहा है ।
दोनों में बहस हो रही थी कि
अचानक एक देहाती आ जाता है ।
दोनो ने देहाती से कहा भाई
ट्रेन आ रही है या आरहा है ।
देहाती ना ट्रेन आ रही है ना ट्रेन
आ रहा है बल्कि ट्रेन आवत है

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"सोचिये और समझिये"

१. सच्चा गुरू तो अनुभव है ।
२. गर्भ से सोचा, बाल में सोचा, जवानी सोचा, बुड़ाया सोचा, और एक दिन ऐसा आयेगा उठोगे ही नही, इसलिए जागो ।
३. लोभी के गाँव मे ठग कभी भूखा नही रहता ।
४. किसी की गलती बताने से पहले उसकी प्रशंसा करले ।
५. सामनेवाला ऐसा महशुस न करे कि आप उस पर हुकम चला रहे है ।
६. लक्षय स्पष्ट हो, दृढ़ निश्चय हो, परिश्रम हो, धीरज हो, उत्साह हो समझो सफलता पहले ही विजय माला लिए पतीक्षा मे खड़ी है ।
७. धंधा पारी नरम की, बहु बेटी शर्म की, फौजदारी गरम की ।
८. जो सोवत है, सो खोवत है, सकल पदार्थ येहि जग माही, कर्महीन कछु पावत नाही ।
९. धरती से कमल का सम्बन्ध टूटते ही जल उसे सांस देता है और सूर्य उसे सुखा देता है ।
१०. विनयशील बने, आँधी विशाल पेड़ को पल भर मे उखाड़ फेकती है । लेकिन बड़ी से बड़ी आँधी घाँस का कुछ नही बिगाड़
सकती ।
११. लोगों की भूल बताने से पहले अपनी भूलो की चर्चा करें ।
१२. जिसके मुहँ में लड्डु होगा वह कैसे बोलेगा?

* * *

ཨོཾ་ཨཱཿཧཱུྃ་ཞེས་བྱ་བ་ནས་ཀྱང་ཡིག་ཆ་ཚང་ངོ་།།

ཨོཾ་ཨཱཿཧཱུྃ་ཞེས་བྱ་བ་ནས་ཀྱང་ཡིག་ཆ་ཚང་ངོ་།།

ཨོཾ་ཨཱཿཧཱུྃ་བཛྲ་གུ་རུ་པདྨ་སིདྡྷི་ཧཱུྃ།

།ད་ལྟ་ངས་ཚེ་འདི་ལའང་ཞེ་སྡང་གིས་ཁོང་ཁྲོ་བ། སྐྱེ་བོ་ཐམས་ཅད་ཀྱི་ཕྱོགས་ཀྱི་ཕྱོགས་ཀྱི་ཕྱོགས

ཕན་གཅིག་ན་རང་ལས་ཆུང་ཞིང་།
དེའི་ཐུན་མཚམས་ཀུ་ཚིགས་འབྱེད།
དེའི་འཕྲུལ་ཆ་ཡི་ཤེལ་ཆས་ཀྱང་འདུག
དེའི་འཕྲུལ་གྱས་ལ་ཐོད་པ་དང་ཀྱིང་།
ཀྱས་མ་བཅད་པར་ཤོ་མཐའ་འཁྱུད་པ།
ཆགས་ཤིན་ཅད་དཔུང་པར་འཕྲོ་སྐབས།
ཤོ་ཤས་ དེའི་ཀྱིད་དུ་བྱུག་ཐེ་ལ་ཚོད།
བྱེ་ལ་ཚོད་ཐུབ་པར་ཀྱི་ དབང་མཐོ་བཟང་ཀྱི་
ཐོ་བའི་ཁོད་ དང་ཀྱིག་ཀྱིགས་ཐུབས་ཤིན་ཏུ།
ཤིག་ཁོད་ཤིན། ང་ཤས་མཐོ་པར་ཀྱི་

དོན་ཐུབ་ཤས་ཆད་ཀྱིད་ཐུ་ཚོད་ཀྱི།

དོར་ཏོ་ཤིག་པ།
འཇིག་ཀྱི་ X

ཡིད་འཆེས་དང་དགའ་མ་ཙམ་གྱི་མི་

། དམར་ཐམས་འཚོང་ཐུབ་ན་ནི་

ཚོང་དང་ལས་དོན་གང་ཡིན་ཤུབ

ཏོག་ཏུ་ཡིད་འཆེས་དང་དགའ་སྐྱེམས

དེའི་ཡང་མི་དམས་ལས་དོན་ཁས་ཤོད

ཡོད་ཀ་འདུག མི་ཏོག་ཡང་ཚོ་འདྲ

མདུན་ཁས་ནི་དཀའ་ཚོམས་དང་དགའ

གྱིད་གཅིས་ཀར་གཏོད་ལེན་ཅིད་ཐབ་ཅ

ཏིར་རེད། །

ལས་གྱིས་ཚོ་དཟད

འཇོན་གྲ། ☒

། གཞའ་སྐྱ་ཚེ་ ཚེ་ཤེས་བྱེད་ཀོག་དཀྱིལ་ནས་གཡང་ཁ་
ཕྱོགས་ཚོ་ཤེས་ཀྱི་སྐྱེད་ལ་ ཤེས་དཀར་ཇོད་ཚོ་མཐོག་ཚོ་
ཤེས་ཚོད་ན་དེའ་རྒྱུ་ལ་ ཤྲཱི་གཙུག་ཏོར་ཚོ་ཤེས་ཀྱི་
ཚ་དང་ ལུང་སྐང་ཤེས་ཀྱི་ཡལ་གཅིག་ཁས་ཚེ་ ཚེ་ད་
གཡང་ཁ་ལ་ ཐེབས་ཚ་ཡིད་ ཀོད་གཡག་ཚེ་ཚེ་
ཚོད་ཚར་ཁ་ལུགས་ནས་ཐེ་ བ་ཚོད་ཚོད་
ཤེས་ཀྱི་ཚེ་ཚེ་ཚེ་ཚེ་ ཚེ་ཚེ་ཚེ་ཚེ་ཚེ་ཚེ་ཚེ་ཚེ་
ཚེ་ཚེ་ཚེ་ཚེ་ཚེ་ཚེ་

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